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Methods of church work

# METHODS OF CHURCH WORK.

## RELIGIOUS, SOCIAL AND FINANCIAL.

—BY—

REV. SYLVANUS STALL, A. M.,

AUTHOR OF "HOW TO PAY CHURCH DEBTS," "PASTOR'S POCKET RECORD," "MINISTERS' HAND-BOOK TO LUTHERAN HYMNS," EDITOR OF "STALL'S LUTHERAN YEAR-BOOK AND HISTORICAL QUARTERLY," ETC.

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*"Faith without works is dead."—James ii: 26.*
*"To every man his work."—Mark xiii: 34.*

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# PREFACE.

THIS volume was begotten of a desire to bring aid to thousands, who, like myself, feel keenly the importance of the great work to which they have been called, and yet who realize the great lack of knowledge HOW to accomplish the greatest good and the largest results. In this book we have sought to bring together the best methods of the best workers, converging from different states and distant lands the separate rays, that they might focus on these pages.

In the treatment of the subject, to which, for several years, we have given no little time in gathering material, we have not felt called upon to add another to the many volumes which treat of the importance and imperative necessity of church work, but, persuaded that only those who already have clearly defined convictions concerning its importance would likely peruse these pages, we have given less time to telling "WHAT" and more to telling "HOW." Neither have we had any pet theories to advocate. We have not sought to show how we would do this great work, but to show how the most successful have done and are doing it. We have not been, nor could we be animated by any higher ambition than the desire to bring to all who are bearing the sacred trusts of a crucified Saviour such aid and assistance as would be found helpful in making possible an acquaintance with the systems and methods which have already proven their worth in actual experience and practical work. Where we have sought to contrast the advantages and disadvantages which attach themselves to any method, we have aimed to do so in a purely unbiased manner. Rather than plead as a partisan, we have briefly stated the arguments upon both sides, leaving the reader, with a knowledge of his own situation, to select for himself.

I feel confident that no one who has looked out upon the larger activities of the Christian church can fail to have been deeply impressed with the significance of the great animation which has, especially during the last six years, marked the marshaling of thousands of congregations for Christian work. A number of the methods which God is to-day

blessing with large and beneficent results, are not yet a half-score of years old, while others have yet to see the fifth and sixth and seventh anniversaries of their beginning. If the forces of evil are marshaling, so are the children of God. The prospect inspires the beholder with confidence, and one of the most hopeful signs of the times is found in the desire of the church to possess herself of those things, whether new or old, which God seals with his divine blessing.

In part sixth, under the head of "Financial," we have incorporated most of what was originally published in "How to Pay Church Debts, and How to Keep Churches Out of Debt," a book now out of print, but not out of demand. To the original pages we have made such changes as are rendered desirable by the years which have elapsed since its first publication.

It was our original purpose to incorporate in this volume a full exhibit of the most approved methods of Sunday-school work. The lack of space has rendered it necessary that the matter designed for that department should find for itself a separate place in a book which will be entitled "Methods and Money in Sunday-school Work," and which we trust will ere long follow the present volume.

It has pleased God kindly to own and graciously to bless to the good of struggling churches the pages of "Church Debts," and I now send forth this volume of a larger scope, praying that a like gracious blessing may attend it as it comes to those who in its pages may seek acquaintance with ways and methods for enlarged usefulness.

SYLVANUS STALL.

LANCASTER, PA., *May 25th, 1887.*

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# METHODS OF CHURCH WORK.

## PART I.

### ORGANIZATION.

## CHAPTER I.

### IMPORTANCE OF METHOD IN CHURCH WORK.

NO INTEREST in this world, whether of individual, or corporation, or nation, can compare in magnitude and importance with the work of the Christian church. For six thousand years it has engaged the thought of the King of kings and Lord of lords. For the guidance of the church through a period of four thousand years, God sent his prophets, whose toil and interest absorbed every human energy and call for divine aid. The magnitude of this incomparable work was so vast, that, when the fullness of time was come, God even sent forth his only begotten and well beloved Son, who condescended to bleed and die for the salvation of men and the upbuilding of his cause in the world. The apostles also regarded it of such momentous importance that they endured privations, suffered imprisonment and even death itself for this cause, which they must have regarded as equaled by no other cause in all the world. Of all that engages the attention and energies of men, nothing in the sight of heaven rises to the dignity of being worthy of the consideration of angels but the cause of the church, and this alone awakens their intensest interest; so that the birth of a single soul into the kingdom of grace is the occasion of great rejoicing in the kingdom of heaven. It so rested upon the heart of the resurrected Saviour that He breathed His abiding interest into the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * and lo, I am with you always even unto the end of the world." If anything in the universe is worthy of the very best energies and best directed efforts of man, it is the work of the church and the salvation of men.

Not only is the work important, but the progress which it has already made is grand and inspiring. Fifteen centuries rolled slowly

away before the living disciples of that despised Nazarene numbered one hundred millions. The next three centuries saw the work accelerated with a rapidity five times as great, and the close of the eighteenth century found two hundred millions enrolled. But eighty years, and that vast number was again doubled, making four hundred millions of Christians. And so the good work goes on. We sometimes pray that God would pour out his Spirit as on the day of Pentecost, while the fact is manifest that for each and every day of the year 1887, upon an average, twice as many are being added to the Christian church as upon the day of Pentecost. The power of the truth of God's word is everywhere becoming more and more dominant, while error and unbelief are losing their hold upon the hearts and minds of men. Just outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal—you can look way down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible partition of glass. But if you go down the river a mile or two you discover that the clear, limpid water is beginning to be defiled by the waters of the muddy, turbid stream. If you go down the river a short distance further you find that the clear, crystal water is lost in the mingled presence of the muddy, turbid stream. But you go down the river a few miles further, and you find that the mud, and the filth, and the dirt are beginning to settle down to their native earth—the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, and as its flood rolls at your feet, you will find the entire stream clear as a crystal. So it is with the stream of truth, flowing from 'neath the throne of God, to be mixed and mingled in the early centuries with doubt, and unbelief, and error, and sin, until multitudes of men all along the ages inquire "Where is truth?" and "What is truth?" But as you come down the centuries you discover that error and unbelief and skepticism are settling down to their native earth, and the stream of truth is growing clearer and purer, and when at last the generations of men shall stand where this great river pours its vast flood into the ocean of eternity, it shall be clear as crystal as when it flowed from 'neath the throne of God.

But while we recognize the progress of Christianity and the triumphs of the truth, yet we must not shut our eyes to the vastness of the work which still lies before us. If we take the fourteen northern

states which lie east of the Mississippi river—states which are the oldest, have been longest settled, and where the work should find its best development—we discover something to startle us as we examine into the condition of the people who live in the smaller towns, and in the open country districts. In these fourteen states, sixty-one per cent., more than fifteen millions of persons, live in towns of less than 4,000 inhabitants, and only from one-half to two-thirds of this population attend church at all with any regularity; the actual numbers are probably even less. Throughout the open country there is a large population living at a distance remote from any church. In New England, in localities where a careful estimate and canvass of the subject has been made, it has been found that 40 per cent. of the population live more than two miles from the church. In other districts the percentage is even greater, and in these fourteen northern states the simple question of distance occasions the absence of from four to five millions of people from the religious services of God's house.

In the large cities the condition is even worse. In 1880, there was throughout the entire country one Evangelical church organization to every 516 of the population; but when we turn to the large cities we are appalled by the disproportionate relation existing between the number of inhabitants, and the number of churches. In Philadelphia and Boston there is one church to every 1,600 of the population. In Chicago, one to every 2,181; in New York, one to every 2,468; in St. Louis, one to every 2,800. In these large cities there is not even accommodation for more than one-third of the population in all the churches, and in some of the rapidly growing western cities the disproportion is steadily being augmented. The best interests of the kingdom of Christ demand that ever-increasing activity should be exercised in these growing centres of population. Here it is, where the population is densest, that evil, and sin, and vice, are most prevalent and oppression and wrong most dominant; and here it is, that Christianity finds one of its most important fields of labor. "It is among the suffering classes that its main duty lies. Its province is where the evils of life bear hardest, where injustice is most cruel, where wrongs are greatest and dangers thickest. The work of the Christian religion is most needed where Satanic agencies are most active, where education and philanthropy fail, where problems exist which only love and mercy can solve, where all other incentives to action except faith grow faint. Therefore it is in the cities that the main energies of Christianity should be exerted to-day."

But the obligations for increased activity resting upon the Christian

church are not circumscribed by the importance of the work in either the open country or the larger cities. The field widens, until in our own land it spreads from the Lakes to the Gulf, and from Sea to Sea. Duty impels us to enter the broad states and opening territories, whither the vast streams of immigration are pouring their untold thousands from every nation under the sun. If these people came to us from the more affluent classes of other nations, the obligations might be somewhat alleviated; but they come to us as a rule from the people in the humbler walks of life; they come to us in this New World because they have felt the pinchings of poverty and the overmastering competitions of wealth and capital in the Old World. Many of them come from Christian congregations, and in their need, there rests upon us, who belong to the Christian church in this land, an obligation to provide them with Christian privileges. In some cases they come from distant heathen lands, and God is rendering it possible for us to assist in answering the prayer which has so often been upon the lips of the Christian church, "Thy kingdom come." In other instances, those who have gone into the newer districts have gone out from our established organizations, leaving in the east the churches which their own money has helped to build, and the institutions which they have endowed with their own toil; and, as they have helped in securing to us the church privileges which we now enjoy, it is our duty in turn to help in establishing churches and securing pastors for the new districts whither these people have gone. The vastness of the Home Missionary work of the Christian church in the United States is such as was never laid upon the Christian church in any other land.

But the magnitude of the Home Missionary work is only surpassed by the vastness of the foreign field. It is a grand privilege to be permitted to live in this period of the world when whole heathen nations are being born into the kingdom of Christ in almost a single day. As the resident of a Swiss valley sees the rays of the rising sun gilding the lofty peaks of distant Alpine heights long before they illumine his humble cottage, so, to-day, the rays of the Sun of Righteousness have long gilded the lofty peaks of distant lands, and already the light is breaking in upon the darkness of almost every heathen nation. We gather something of inspiration when we look at the growth and the results of Foreign Missionary efforts, comparing the year 1800 with the year 1880. In the year 1800 there were seven general Missionary Societies. In 1880 there were seventy. At the opening of the century there were 170 ordained European and American Missionaries; eighty years later there were 2,400; and the 50,000 converts had increased

to 1,650,000. In the year 1800 the annual contributions for Foreign Missionary work amounted to $250,000, while in 1880 it amounted to $6,250,000; and now, but six years later, the Protestant churches of Europe and America are expending about $12,000,000 a year for Foreign Missionary work, employing 3,000 ordained Missionaries, 800 laymen, 2,500 women, and these all aided by about 30,000 native workers.

But while we are inspired with hope by what has already been accomplished, we are almost appalled by the magnitude of the work which still remains to be done. Not counting the 190,000,000 Roman Catholics, and the 84,000,000 who belong to the Greek Church, there are but 116,000,000 nominally Protestant inhabitants of Christian countries, of whom but about 30,000,000 are members of the Protestant Church, and these are called upon to look out upon the nations which include 856,000,000 heathen, beside 170,000,000 Mohammedans and 8,000,000 Jews.

By what has already been said, the importance of organization in accomplishing the work which is to be done by the Christian church becomes apparent and imperative for three reasons: First, because the work is a complicated and difficult one; beginning under the very shadows of our churches, it is fraught with obligations to all classes of the communities in which we live, and reaches out to the ends of the earth. Secondly, because of the 30,000,000 Protestant church members, there are only 21,000,000 who are really communicant members, and of these, but a *small fraction* are at present *earnestly* engaged in the accomplishment of the great task to which they have been assigned. Thirdly, because of the vast magnitude of the work yet to be accomplished in the entire world.

It is easy to see that organization and method will result in securing a larger coöperation upon the part of all the members of the Christian church, and result in making their efforts more effective in the production of large results. Method is as necessary in the work of the church as in the work of the world. System is an element of success in any enterprise, and the lack of it always brings unnecessary complications and meager results, leaving even the effort which is exerted without its merited effectiveness.

# CHAPTER II.

## HOW TO MAKE A WORKING CHURCH.

A WORKING church is a useful church. An idle church, if not already dead, is at least a dying church. If it does not entirely die, it is solely because of the new blood transfused from the life currents of other congregations.

To give a definite rule, like a rule in arithmetic, which, if followed step by step, would result in producing a working church, is simply impossible. To point out some *hindrances*, and suggest many *helps*, is alike possible and desirable, and to this task, asking God's aid, we humbly apply ourself.

### THE HINDRANCES.

No congregation can be successfully organized into a body of faithful workers, until the hindering causes are carefully sought and satisfactorily removed. The work of analyzing, to discover these hindrances, is as important as it may be difficult; but no one should suppose that when these are removed, the end is attained, and that the congregation will at once, and of necessity, take upon itself an activity which will naturally find expression in Christian work. The removal of hindrances is but like the removal of great oak forests, a work which is only preparatory to the harvests which are sought. The harvest will not come because the oaks are removed, but it is simply made possible by this work of clearing. So the necessity of removing hindrances may be imperative, but is not ultimate.

*Individual Hindrances.*—The hindrances are almost as different as the congregations are numerous, and sometimes even as varied as the dispositions of the particular individuals who may stand in the way of the usefulness of an entire congregation. Of the difficulties which are occasioned in congregations by the presence of some ambitious, self-seeking, vain-glorious individual, be he a self-appointed poor man, or a dictatorial, self-important, "indispensable," rich man, the circumstances are so different, that lack, both of wisdom and space, forbids any attempt at specific suggestions. We trust, however, that the lack of neither of these requisites may be sufficient to unfit for the statement that the day is not far distant, when the church of that God, whose are the cattle upon a thousand hills, shall be liberated from the thralldom to both man and mammon; and, when no man in his presumption, and no man in his wealth, will dare to assume himself indispensable to

the church of Christ. The church to-day is too often lorded over by men whose presence or pittance is regarded as indispensable to the existence of the church. But that God who delivered Israel of old from the lash of her cruel oppressors in Egypt would surely deliver his people to-day if they could only really desire to be free. The sooner any congregation will break loose from, or, if need be, cast off any one who tyrannizes over them, the sooner will they find it possible to labor for God as he has appointed them. If the safety of the individual might warrant the cutting off of a right hand, or the plucking out of a right eye, much more might it be necessary, in a larger body, that one offensive member be cast off, rather than that the whole body should perish.

*Lack of Godliness.*—One of the hindrances not infrequently to be found in congregations is a lack—a universal lack—of vital godliness, of personal piety. The people are very decent, respectable, moral and upright, but they lack a heart that pulsates with love for Christ and for souls. Eloquence may be in the pulpit, the perfection of music in the choir, art in the windows, wealth and respectability in the pews, the entire organic body may be perfect, lacking only a soul, but so long as it lacks a soul it is dead, for when the soul is separated from the body, the body is not a living, but a dead body. An anxious pastor will at once ask the question, what shall be done to arouse, and to enthuse a congregation in such a state of stupor. The answer may sometimes be found by inquiring into the circumstances by which they were surrounded when they went to sleep. The disciples forgot Christ and fell into a state of unconscious sleep even amid the agonies of Gethsemane, and the Israelites fell into idolatry even amid the thunderings of Sinai. So a congregation may fall into a state of indifference, or of sleep, under the preaching of either the Law or the Gospel. If they have fallen asleep under the preaching of the Law, then preach the Gospel, and if they have gone to sleep under the gentle voice that speaks from the mountain of Beatitudes, then let Sinai thunder in their ears. This principle is illustrated in the natural slumber of the body. If one falls asleep while the cars are in the depôt, he will awake when the train begins to move. If he has gone to sleep while the train was thundering over the track, crossing noisy bridges, and passing rocky cliffs which intensify the roar of moving train, just as soon as the train stops, and all is quiet, he is aroused by the unusual stillness. So a congregation may be aroused by changing the love of the Gospel for the thunderings of the Law; or, if the circumstances require, the opposite course will prove equally successful.

*Universal Inactivity.*—Another hindrance in the way of large and successful work in some churches is the prevalence of the idea that the minister is to do all the preaching, all the praying, and all the work. In some congregations the occupant of the pulpit is regarded as the only one upon whom the Lord, or the world, can make any legitimate claim for any Christian work. By others, the members of the vestry are regarded as alone liable to be called into service. But that any obligation rests upon them to engage actively in advancing the Master's kingdom they seem never to have heard. The vastness of the work calls for the individual and the combined efforts of every professed follower of Christ. The discouraging struggles of a pastor of one of these congregations is aptly illustrated in a dream, which is related by him as follows:

"Some time ago I dreamed that I was hitched to a carriage, attempting to draw it through the mud which covered the street in front of my house. How or why I had been assigned to that position I could not explain, but there I was, pulling with all my might, as though I had been the best carriage-horse in the town. I had reached a point not far from the church, when the mud seemed to get deeper and deeper, and the carriage drew so heavily that I gasped for breath and almost sank down exhausted. This seemed the more inexplicable, when, looking back, I saw the entire congregation behind the carriage, apparently pushing it along. But the more I tried, the harder it became, till finally I was forced to stop and examine the difficulty. I went to the rear, where I supposed was the congregation, but nobody could be found. I called, but no answer. I repeated the call several times, but still no reply. By-and-by a voice called out 'Hallo!' and looking up, whom should I see but one of the deacons looking complacently out of the window, and upon going to the door of the carriage, what was my astonishment to behold the whole congregation quietly sitting inside."

"The successful churches are those which have the largest percentage of steady workers; not jerky, spasmodic, easily excited, easily depressed ones, but such as keep persistently at it, never relaxing, never discouraged. These count. The pastor of any church soon finds them out. He can rely on them. They beg not—'excuse me.' Nineteenth-century Aarons and Hurs, these faithful, tireless ones."

It is more than idle to say that these inactive ones cannot become active. Read Ezekiel's vision of the dry bones of the valley. When the Holy Ghost breathed upon them they became a conquering host. Many more of these people than ever you supposed are already alive, and waiting for something to do. The quality of this dormant ma-

terial is not inferior, nor is it dead. It is often only waiting to be used. Among these inactive ones are to be found the best talents, the brightest minds, and the greatest diversity of God's best endowments. Here are men, and women too, energetic, courageous, persistent, successful in everything to which they turn their hand. If their hearts can be interested and their talents directed in the channels of Christian activity and work, grand results can be secured for the kingdom of Christ.

*Cure of Fault-finding.*—Another hindrance, which not infrequently appears among congregations, is that the great majority of people seem to be too busy in finding fault ever to have any time left to devote to actual work. They are the people who can get into the way of others; they can hinder every good work; defeat every good effort. They predict failure, and then exert themselves to secure the fulfillment of their own prophesies. It has been aptly said that "every congregation is composed of two classes: workers and grumblers. The workers never grumble, and the grumblers never work." If this be true, as it doubtless is, then the remedy for the cure of this evil is very apparent—give every person something to do. In a certain church there was a member who was restless, and had even become dissatisfied. The pastor was becoming discouraged with him, and the members were even wishing that he would find for himself a place in another congregation. His unrest became more pronounced, until he finally asked for a letter of dismission, and joined another church of the same denomination in the same town. He was at once put to work, and at this present writing this lawyer has, by eight years of faithful devotion and untiring labor, proven himself one of the most efficient workers for Christ. He was simply spoiling for something to do.

*Removing Hindrances.*—There are few hindrances which will not be removed and evils which will not be cured if a congregation is but put energetically to work. Perhaps, as a rule, the best thing to do is to set a congregation to work, and the evils will correct themselves. Don't spend too much time, or thought, in removing hindrances, but go to work. When a room is filled with darkness, one does not need, in order to be rid of it, to bail it out, to carry it out, or cart it away, in order to make room for the light. All that is necessary is to roll up the curtain, and let the light in at one window, and if the darkness does not go out at the other window, it is nevertheless immediately dispelled by the light. Let work and workers into the midst of any congregation and idleness and idlers will speedily disappear—they will become workers, or seek more congenial surroundings.

THE HELPS.

But as has already been said, the removal of hindrances is not the end, but only the means to an end; and the question still remains, how to make a working church?

*The Pastor's Influence.*—In the development of a congregation into a body of practical and efficient Christian workers much will depend upon the spirit and temper of the pastor. He should be thoroughly impressed with the great needs of a perishing world, and that he may make others feel deeply, he should see clearly the obligation which rests upon every individual to accomplish for Christ the work which is assigned to them personally—a work which they cannot delegate to another, and which, if not done by them personally, must remain undone to all eternity. The importance of personal work for Christ should so possess his soul that he would communicate it as a contagion to all with whom he comes in contact, and his preaching should be so impregnated with the subject that the very air of his sermons would become infectious. Let a man resolve that by God's help he will live it, and preach it, and pray for it, until it becomes an irremediable epidemic in his congregation, and among his people; and if judicious, in an astonishingly short period, he will find his entire time employed in organizing, blocking out work and directing for the securing of results the most to be coveted.

*The Power of the Pulpit in Securing Workers.*—Perhaps the best place to roll the sense of obligation upon an entire congregation, moving them to a zeal in man-saving and soul-saving, is the pulpit. To aid in this work, the following may prove suggestive:

"Go work to-day in my Vineyard."

Introduction. The occasion of the parable, etc.

I. *Go.* Culture, usefulness, employment, success, etc., must be *sought.* Christian work will not come to you, you must go to it. "*Go* ye into all the world," etc.

II. *Work.* The church is not a place for rest or inactivity, it is a place for *work*—"why stand ye here *idle*—go *work* in my vineyard," etc.

III. *To-day.* "Work while the day lasts," etc. Men are diligent, improving every opportunity while the day of possibilities lasts; Christians defer. Christ wants *immediate* work.—"Seek ye *first* the kingdom of God."

IV. In my *vineyard.* Christ appoints the place for us to labor—not in societies outside of the church—"in my *vineyard.*" All the benevolent work of Christian people is to be done *through the church.*

V. In *my* vineyard. Not in the vineyard of Rev. Mr. Popularity, be-

cause he is popular. Not in the vineyard of some minister, because we are attracted by his preaching, his talents, or his social qualities, but in *Christ's vineyard* where we can labor under any supervisor he sees fit to place over us.

Close. Work for Christ secures, 1. Present happiness. 2. Future glory both for Christ and the laborer.—"Well done, thou faithful servant," etc.

Sermons will readily grow out of texts like the following:

"To every man his work." Mark 13:34.

"I must work the works of him that sent me while it is day." John 9:4.

"I have finished the work which thou gavest me to do." John 17:4.

"The Master is come and calleth for thee." John 11:28.

"Lord, what wilt thou have me to do?" Acts 9:6.

"Jesus of Nazareth * * went about doing good." Acts 10:38.

"She hath done what she could." Mark 14:8.

"Master what shall I do?" Luke 3:12.

"Give ye them to eat." Luke 9:13.

"Go out into the highways and hedges and compel them to come in, that my house may be full." Luke 14:23.

"What thou doest, do quickly." John 13:27.

"No man cared for my soul." Ps. 142:4.

"Jesus took him by the hand and lifted him up." Mark 9:27.

"The poor ye have with you always." Matt. 26:11.

"And they brought young children to him." Mark 10:13.

"Nothing but leaves." Mark 11:13.

"Help those women which labored with me in the gospel." Phil. 4:3.

"Why stand ye here all the day idle?" Matt. 20:6.

"Six days shalt thou labor." Ex. 20:9.

"The poor have the gospel preached to them." Matt. 11:5.

"The night cometh when no man can work." John 9:4.

"Unto one he gave five talents, to another two, and to another one." Matt. 25:15.

"Two wagons and four oxen he gave unto the sons of Gershon, according to their service." Num. 7:7–9.

"Who gave himself for us." Titus 2:14. (Theme—using our lives for others).

"Prophesy unto these bones, and say unto them 'O, ye dry bones, hear the word of the Lord.'" Ezekiel 37:4.

"The night is far spent, the day is at hand. Rom. 13:12.

"Curse ye Meroz,—Curse ye the inhabitants thereof; because they

came not up to the help of the Lord against the mighty." Judges 5 : 23.

*Pastoral Power in Securing Workers.*—Much, also, can be accomplished in pastoral work. There are always earnest souls in every congregation who are ready to follow the lead of an active pastor. When these have been sought out and set at work, others will be found, to whom it will be well to bring incentive and encouragement, by showing them that at the beginning the gospel was spread by means of the individual work and personal conversation of single Christians. (Acts 8: 4.) He will gradually discover the natural gifts which qualify for special service, and be able to place his people where they can be of greatest assistance.

*Power of a Single Individual.*—To encourage those who shrink from the unaided accomplishment of a task of so great magnitude, a sermon on the occurrences recorded in the latter portion of the first chapter of the gospel by St. John may prove of great service. "And the two * * disciples followed Jesus, * * one of the two * * which followed him was Andrew, * * he first findeth his own brother Simon, and saith unto him, we (John and Andrew) have found the Messias, * * and he brought him to Jesus. The day following, Jesus * * findeth Philip, * * Philip findeth Nathaniel and saith unto him, we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, can there any good thing come out of Nazareth? Philip saith unto him, come and see." Much of the success which attended the work of Christ was secured by the work of single individuals. What may be accomplished by the individual is clearly illustrated in the Scripture in the lives of Noah, Abraham, Shamgar, Joseph, Gideon, Samson, David, Elijah, Paul, and others.

*Busy People.*—Some will plead that they are too busy; that they have no time. This plea is the best evidence of their fitness. These are the very kind of people whom God has always called into his service. Peter, James and John were fishermen, Matthew was a tax-gatherer, John and Andrew were disciples of John the Baptist; and the only one of the disciples who seems to have been a man of leisure was Judas, and he betrayed his Master. Saul was intensely busy persecuting the church; and if we go back to the Old Testament, we find the same thing true. Moses was called from tending Jethro's flocks to become the leader of the Children of Israel. Shamgar was summoned from goading the oxen to the slaying of six hundred Philistines. Elisha was called from the plow to the office of prophet. David was brought from the fields and the flocks to be anointed king over Israel.

Amos was employed as a herdsman when he was divinely appointed to prophesy against Israel. When the angels came to announce the birth of the promised Messiah, it was to the shepherds busily engaged watching over their flocks by night. Everywhere in the Scriptures are illustrations of the same fact; and daily experience confirms the same principle. If you desire anything done go to a busy man. Men of leisure never have time for anything.

*The Women.*—Usually many of the most efficient and persistent workers are to be found among the women. The most timid and hesitating among these may be encouraged by learning more fully of Deborah, the Judge; and Anna, the prophetess; of Mary, in her devoted service to Christ; and of Dorcas, in her ministrations to the needs of the poor. It was the women who were last at the cross, and first at the sepulchre. Priscilla could hospitably entertain Paul, and successfully teach Apollos. Both the Old and the New Testaments abound in instances where woman was honored with divine commissions which she discharged with marked acceptance and success. Nor were they without their place in the early church, laboring as deaconesses, (Rom. 16 : 1), and as indispensable helpers in carrying forward the great work of Christ in the world.

*The Workers Can Be Found.*—In nearly all cases the people will reasonably respond to the call for personal, united work for Christ. If the need for their service is clearly seen, and methods proposed which have the elements of promise and manifest success in them, the people may quite universally be relied upon to place themselves under the direction of a devout pastor, or earnest leader. If the more mature cannot be enlisted, there is another class in every congregation who will not disappoint a minister, and they are the young. Sometimes it may occur that the young men, and the young women, because of indifference or frivolities, may be unworthy or unwilling to render the needed services to the church, but the hope is then with the class still younger. It is the experience of some pastors that in both the development and the work of the church, the largest, the most fruitful and most permanent results have been secured by taking the young, even as early as ten and twelve years of age, and forming them into classes, and then meeting them every week, keeping them under the influence of an individual purpose for several years until the results were secured. It takes much both of faith and of patience thus to raise up a generation of earnest workers, but the reward is always ample, and the results permanent.

*Organizing Workers Into Classes for Instruction.*—When once an

interest has been created, the pastor can then successfully make a call for all who are willing to consider the subject of personal work to meet him at the church or in his study. These—whether many or few—should be organized into a class for special instruction in the needs of the field, and the best plans and methods of organization for accomplishing the work. We have classes where Sunday-school teachers are instructed for their work. Even ministers themselves are trained by long years of instruction, study and practice. Why should not the lay helpers be qualified and trained for the most successful accomplishment of the practical work, to which they are willing to devote themselves? Such a class would be of incalculable service in developing workers, and also contribute greatly to the personal spirituality of the individual members composing it. One evening might be devoted to the subject: "How to secure the better attendance of the non-church-going classes upon the services of God's house." Another evening: "How to secure the more regular attendance of the members upon the services of the church." "How may the church most successfully discover and aid the worthy poor?" "What should the church do for the sick?" "What can be done for the cause of temperance in the church and in the neighborhood?" "How to increase the attendance and the efficiency of the Sunday-school." "How to reach and save the unconverted." Or it may be best to indicate certain lines of work, and then give special instruction to those who are about to engage in the same. The index of this volume will be serviceable in directing the mind to some one or more of many plans to be pursued, and in the several departments, books, tracts and pamphlets are referred to which will prove of further assistance in many of the lines of work.

*Starting With a Few.*—Do not be discouraged with the small number of workers. Jesus called but two at first, then added others until he had twelve—not a large number. It is much the best that church work should be a growth. If you work up a great excitement and start off with large numbers of untrained and untried workers, difficulties will be encountered, discouragement will take the place of enthusiasm, and the reaction will be likely to end in failure. It is better that church work should be a growth. You get to know your workers. Your workers will come gradually to understand the work. Nothing great is the product of a day.

*Helpful Books, Tracts, Etc.*—To make a working church, a necessary supply of helpful and stimulating books and tracts is indispensable. The supply need not be great or expensive. The books should be biographies of faithful church workers, histories of other congregations

of large usefulness. After reading the book, loan it first to one, and then to another, requesting each to read, until the Lord has blessed it to the arousing of those who should become active workers in the church for Christ. It would be difficult to give an exhaustive list of such books. The following may prove suggestive: "The Soul Winner," 231 pp. (Phillips & Hunt); "The Elder and His Work," 92 pp. (Presbyterian Board of Publication); "Work Among Working Men," 197 pp. (Thomas Whittaker); "The Children and the Church," 108 pp. (Congregational Sunday-school and Publication Society); "Revivals, How to Promote Them," 443 pp. (E. B. Treat); "Lafayette Avenue Church," 308 pp. (Robert Carter & Bro's.); "The Winning Worker," 300 pp. (Phillips & Hunt); "The Prayer-meeting and its Improvement," 285 pp. (F. H. Revell); "How to Conduct Prayer-meetings," 315 pp. (D. Lothrop & Co.); "Children Trained for Discipleship, 114 pp. (Randolph & Co.); "Helps to Official (Methodist) Members," 180 pp. (Nelson & Phillips); "A Model Superintendent," 188 pp. (Harper & Brothers); "Children's Meetings and How to Conduct them," 207 pp. (F. H. Revell); "Practical Work in Sunday-schools," 55 pp. (National Society's Depositary, London); "How to Build a Church," by Rev. C. L. Goodell, D. D., (Congregational Publication Society, Boston,) 76 pp., price, 50 cents; "Home Thoughts for Mothers and Mother's Meetings," 1s., 6d., (James Nisbet & Co., London); "Work in Brighton,—A Woman's Mission to Woman," 16mo., paper, 6d., (Hatchards, London); "Village Morality,—A Letter to Clergymen's Wives and Christian Workers," 6d., (Hatchards, London).

Of tracts a long list might easily be named. We give the names and prices of the following on *Christian Work and Effort*, published by the American Tract Society, 150 Nassau St., New York:

PAMPHLETS, etc. Postage on pamphlets 12 cts. on one dollar's worth.

| | PRICE. |
|---|---|
| Gospel Workers. Cross | 8 |
| Working for Jesus. Dickson. Cloth | 25 |
| Religion in Every-day Life. Caird | 4 |
| Gospel Work. Whittelsey and Gardner | 12 |
| How to Meet Objections to Revealed Religion. Whatley | 25 |
| Hints to Reapers. Kirk | 2 |
| Sunday-school Teacher's Dream | 2 |
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GEMS OF TRUTH, 32mo. 2,000 pp. for one dollar. Postage 12 cts.

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|---|---|
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| 196. "Make it so Plain" | 8 |
| 201. My Class for Jesus | 16 |
| 214. Secret of Success | 8 |
| 264. Texts for Seekers of Souls | 8 |
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GENERAL SERIES OF TRACTS, 12mo. 1,500 pp. for one dollar. Postage on 1,500 pp., 20c.

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|---|---|
| 157. To Parents of Sunday-school Children | 4 |
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| 538. One Honest Effort | 4 |
| 566. How to do Good | 8 |
| 573. What Shall I Do for Jesus? | 4 |
| 605. Personal Responsibility | 4 |
| 611. Individual Effort | 8 |
| 747. Plans of Usefulness | 4 |

PLATE PAPER SERIES, 32mo. 8 pp. for 1 ct. Postage on 800 pp., 12 cts.

| NO. | PP. |
|---|---|
| 8. Faultless. Mrs. H. Johnson. Poetry | 4 |
| 9. Heavenly Secret. Poetry | 4 |
| 22. Our Sabbath-school | 4 |
| 24. Shining for Jesus. Havergal. Poetry | 8 |
| 37. Practical Consecration. J. R. Miller | 12 |

To these should be added a very excellent tract (No. 164), entitled "Individual Responsibility, or Work Enough for Every Church Member," published by the Presbyterian Board, of Philadelphia. Every pastor should have the three following catalogues which give the titles, and in a few words the origin or purpose of each tract published by the American Tract Society, viz.: "Origin and Character of the Principal Series of Tracts," etc.; "Descriptive Catalogue of the Gems of Truth," etc.; "For Christian Works—a List of Popular Tracts and Pamphlets." These may be had from the Society by asking (enclosing a stamp).

Others of the large religious publishing houses also publish helpful tracts, lists of which they furnish upon request.

One difficulty in getting people to read even an excellent tract is the imprint. The moment they see the leaflet is a regular tract they are apt to cast it aside without reading. Where the money is at hand, it is often well to reprint on better paper and in more attractive form, putting on the last page the name and location of your church, the hours of service, etc. It is also well to write tracts just suited to the needs of your own congregation, and the progress and development of the work.

*The Family Reading.*—It is important that the family reading be such as to be helpful to the spiritual life of its members. No pastor in one hour a week can impart an influence of sufficient duration to enable the members of his church to stem the tide of six days of influence imparted by reading only secular papers and periodicals, to say nothing of the many frivolous, pernicious publications which are so likely to find their way into the homes of Christian people. It is the right of the pastor, if he is to guard the spiritual interests of his flock, and develop the best interests of his church, to know what papers and periodicals, and books too, his people are reading. Proper publications should even be recommended from the pulpit. Committees should be sent out to secure in every family the introduction of the religious paper published in the interests of the denomination with which the church stands connected. Nor should the work end here. There are religious papers which are not denominational in their character, and which serve an excellent purpose in broadening one's views, extending the horizon of the spiritual vision, helping us to look out upon our neighbors, and to see what others are doing for Christ. A working church will be a reading church—readers of religious as well as secular views. It may even be necessary for a pastor to address to his people individually a circular letter inquiring the names of every paper and periodical taken in the family. The information thus secured would be valuable. 1. It would reveal the fact that many who profess to be too poor to take a religious paper are

already taking several secular papers. 2. It would reduce the number of secular papers and increase the number of religious papers circulated and read in the families of the church. 3. It would result in crowding out the worthless and pernicious publications. 4. It would afford a good opportunity to recommend good publications. 5. It would enable the pastor to learn the tastes and consequently the character of his people better than in any other way. 6. It would make manifest the real influences which must be met by a pastor both in the pulpit and in the pastorate.

*A Suggestive Card.*—A card like the following is used by some pastors.* It is attractive and likely to be helpful.

| | |
|---|---|
| MY DUTY<br>TO<br>MY CHURCH: | Pray for her Pastor,<br>Attend her services,<br>Practice her teachings,<br>Pray for her prosperity,<br>Give to her support,<br>Work for her success,<br>Cordially greet her members,<br>Invite others to her services. |

*Do Not Destroy the Personality of the Workers.*—The immediate aim of every one who would organize men and women for work should be the development of spiritual force and personal consecration in the individual. Organization should never be so elaborate as to sacrifice the individuality, the personality of the workers. The soul of each individual is to be the centre of a consecrated personal, divine engendered force. Christ commissioned individuals, "Go ye into all the world, and make disciples of all nations." Organization is necessary; individual self-consecration is indispensable.

*Face-to-Face Work.*—The secret of successful church work is to be found in the face-to-face talks of consecrated individuals with the irreligious and non-church-going classes. There is a power in hand-to-hand, face-to-face contact of man with man, which can never be found in public address. This is a period when the importance of individual, personal work is recognized everywhere. Every large business house has in its employ many salesmen who travel all over the country to meet customers face to face. To wait until customers should come to

*They may be had of the Lutheran Board of Publication, 42 North 9th St., Philadelphia, Pa., at a nominal rate. For a small additional cost the name and location of the church, name of pastor, hours of service, etc., are printed on the back, ready for use.

Chicago or New York, or any other large business centre, would be to fail. Trade must be sought, or it will be led into new channels by the personal influence of other business houses. Advertising will not answer, circulars and letters will not accomplish the result; man is best influenced by the personal presence of his fellow man. Everywhere is this principle recognized in business. Men who would influence others for evil, recognize this principle, and everywhere are they governed by it. There is a power in the warm grasp of the hand. This is what makes the saloon such a power for evil. Politicians influence votes and secure elections by the use of this principle. An earnest Christian worker interviewed a member of a successful political club in Brooklyn, with the following result:

"I am desirous to know what you deem to be the secret of the great success of your organization in moving and controlling men."

"The secret is face-to-face talks—personal and direct conversation with men. I would give more for a five minutes' talk to a man, after a hearty shake of the hand, than an hour's bombardment from the platform. There is a power in personal interview and conversation that can never be obtained and exercrcised over men by long-range oratory. Hence we urge our members to make it a point to see every man in their respective districts, and present, in a courteous and gentlemanly way, the reasons why such and such candidates should be voted for. Then they make acquaintances and friends, and we are enabled to bring a most effective element of power to bear upon our feliow citizens—I mean the *social*."

"Of course, no worker could labor efficiciently unless thoroughly instructed in the arguments to be used in support of our cause. This is obtained by public addresses, circulars and newspapers. Many of our young men become so enthusiastic that, after they have toiled all day at business, they labor in the canvass the greater part of the night. We are but two thousand strong, yet we move the city of Brooklyn to its very foundations."

"Yes, sir, I believe that any church composed of five hundred people as thoroughly organized and as deeply in earnest for the conversion of a city to Christianity, as the Young Republican Club of Brooklyn for carrying the city election, would be simply irresistible. The church never increased its disciples more rapidly than during the first century, when every disciple felt himself a preacher and talked face to face with the people. Personal conversation is the most invincible weapon on earth. Allow me, as a layman, to say that, in my judgment, the church is largely neglecting this powerful method, and is delivering its messages

to the crowd, where the personal is lost in the general. Speaking to everybody in the mass often influences nobody in particular."

"But you forget, my political friend, that it is urged on us, in season and out, that the world is to be saved by preaching."

"Yes, yes; but these men forget what preaching is. It is not merely talking from a pulpit or platform. He who utters Christ's truth, whether in the pulpit or out of it, whether by the tongue or by the pen, is a preacher. All I have been claiming is that conversation is a great element of power which the clergy are unwise to neglect. They may rest assured that no politician can neglect it and be successful, and I just as firmly believe in it as an indispensable instrumentality in the conversion of souls. There is no good reason why we children of this world should be wiser in our day and generation than you children of light."

The mistake too often made by incautious workers is that they seek too much in the first interview. To urge upon an unconverted man an immediate acceptance of Christ, and union with the church, is to seek too much in a moment. The human mind is so constituted that it can deal with but one thing at a time. The mind advances cautiously, step by step. The way up the mount to the bleeding, dying Saviour on Calvary's Cross can not, and need not, and will not be attained by a single leap. It is rather a journey to be taken step by step. When once at the foot of the cross the personal surrender may be immediate or gradual, but the approach to the cross is always gradual. So, do not attempt too much in a single interview. The acceptance of an invitation to attend church for a single service, the reading of a good book, an introduction to the pastor, or any small beginning which should be carefully followed up.

*Supremacy and Accountability.*—Let every man to whom is committed a department of work be supreme in that department. No man can reasonably be held responsible for results which he is not free to work out. Make him supreme, but let the pastor hold him to a strict account for satisfactory results. If he proves himself incompetent he should be removed, and one more worthy substituted. But some may say that such changes are often attended with disastrous results. Sometimes they are; yet less frequently than is supposed. The transferring of a negligent or incompetent leader is apt to incite the entire congregation to greater effort and greater devotion. It is not right to sacrifice the cause of Christ to the personal pride of an incompetent person. It must however be admitted that there are cases where great caution is needed. Much depends upon the surrounding circumstances. A church is not unlike a boat. In a small boat you must move about with caution, lest

you overturn the boat and endanger not only the comfort, but the lives, of all on board. In a large boat you may move at will and even with recklessness, and your movements will have no perceptible effect upon the progress of the boat, or upon the comfort and safety of others. So in like manner the same decisive dictation which may often be necessary in a larger congregation would prove not only hazardous, but even ruinous to a smaller one.

## PLANS FOR ORGANIZATION.

There are many plans for organization and methods by which the entire congregation may be arranged into classes and enrolled for work. These methods will be found in the various chapters following, where they have been arranged in harmony with the general order and classification adopted in the preparation of this volume.

The following plan of church work was originated by Rev. Theo. A. K. Gressler, D. D., of the Baptist Church of Brooklyn, N. Y., and first submitted to practical trial in the city of Elizabeth, N. J. It was subsequently adopted, substantially as given below, by the First Baptist Church, of Augusta, Ga., under the pastorate of the Rev. Dr. Skinner. With various modifications it has been tried by other churches in various parts of the country. We give the plan in his own language:

"*The Theory* upon which church work proceeds is this, that Christ calls none as idlers into his vineyard. Somewhere there is a place for every member of the church, excepting only those who are laid aside by chronic illness or debility.* Where personal tastes influence a desire for one kind of work, let that taste by all means be consulted; where, after trial, any of your members desire a change of place from one committee to another, it is generally best to yield readily to individual preferences.

"*Plan for Church Work.*—Carefully select your best men and women for the chairmanship of the committees named below. Call these together and divide your whole church membership by specific assignment into the committees as follows:

"*1. A Committee on District Visitation*, who shall at once divide the portions of the city contiguous to the church into districts of convenient size to be distinctly defined and numbered. The committee to subdivide itself under the direction of the chairman into twos, and to assign a district to each sub-committee. This committee shall visit every house in its district, shall seek personal religious conversation where desirable,

*A place of usefulness in the service of Christ is found also for them through the agency of THE SHUT-IN SOCIETY, which see in the later pages of this book.

and report cases of interest promptly to the chairman, who shall at once refer them to the pastor, or to the chairman of some appropriate committee. They shall leave in every house Cards of Invitation to the services of the church. A majority of the ladies of the church should serve on this committee.

"*2. A Highway and Hedge Committee* to labor with boys and young men who frequent the street corners, the railroad depôts, or the saloons, and to devise means for securing their attendance upon divine service on the Lord's Day, and upon the Bible school and evening meetings. The committee to be watchful of opportunities presenting themselves in travel, in business intercourse, or in other casual meetings, for inviting non-church goers to the house of God. Young men in business, whose opportunities for work are often accidental and infrequent, have a place here.

"*3. A Committee on the Bible School*, of which the superintendent shall be chairman, whose duty it shall be to promote, in every practicable way, the interests of the school; who shall visit absent scholars upon notification that a scholar has been absent two Sundays, and shall seek new scholars for the school.

"*4. A Committee on the Social Visitation* of the members of the congregation, whose duty it shall be to visit persons coming as strangers and attaching themselves to the congregation, to call upon such members of the congregation as seem otherwise neglected, or wherever their visits may for any reason promise to be beneficial.

"*5. A Committee on the Sick*, who shall visit any member of the congregation that may be sick, endeavor to provide them with volunteer nurses whenever necessary, and to take cognizance of such cases of sickness in persons unattached to any church where their visits may be acceptable and promotive of good.

"*6. A Committee on Tract Distribution*, who shall district the neighborhood after the manner of the district visitors and distribute tracts throughout their several districts once a month. This is a feasible work for the children of the church.

"*7. A Committee on Strangers*, who shall take their places at the doors at the opening or conclusion of every public service, and welcome strangers, introducing them to members of the congregation, and securing for the pastor's use the addresses of such as propose permanently to attach themselves to the congregation. They shall also, on each Saturday evening, address a card of invitation to guests at hotels near the church who spend the Lord's Day in the city.

"*8. A Committee on Prayer Meeting Absentees*, who shall seek absen-

tees from prayer meeting and urge upon them the duty of attendance. This committee need not have more than about seven members. It will be found to be one of the most useful and beneficent lines of Christian endeavor.

"*9. A Lecture Committee*, who shall provide for the delivery of free lectures and make necessary arrangements for their success.

"*10. A Committee on the Poor*, who shall seek the relief of any cases of destitution occurring in the districts covered by our work, who shall solicit gifts of clothing for poor children who would otherwise be deprived of the privileges of our Sunday-school, and generally to seek to relieve the burdens of poverty resting upon such as, having no claim upon the funds of the church, are yet in any sense connected with our congregation. The committees to be limited in its expenditures to the funds collected by itself for its own work.

"*11. A Committee on Missions* to present to the 'Church at Work' items of interest concerning Home or Foreign Missions. Also to supplement by personal solicitation, when necessary, the public appeals for missionary contributions.

"*12. A Committee on Temperance*, to present the 'Church at Work' a monthly report of the general progress of the great reform, and to labor by especial effort to bring the slaves of appetite within reach of the saving power of the gospel.

"*13. A Committee on Finance*, to collect and disburse the funds used for purchasing tracts and for printing.

"The motto to be printed on all cards and circulars of invitation in the words 'THE CHURCH AT WORK,' under which designation a meeting is held once every month, excepting July and August, when each committee reports a detailed account of the work done during the month. This meeting is open to the public, and such exercises are had as serve to quicken enthusiasm and interest in the various forms of beneficent enterprise. At these meetings no action is taken involving the expenditure of church funds, excepting such as is of a character merely recommendatory.

"The plan is inaugurated by appointing the pastor and other persons a committee to assign every member a place on some committee. Let it be the duty of the pastor and deacons or elders to assign each new member, as he joins the church, to some one of these specified lines of duty. Individual preferences should always be consulted in these assignments. Since failures in the monthly reports are fatal to the success of the entire enterprise, the chairman of any committee who fails for two consecutive meetings, without excuse, to report on the work done, loses his chairmanship, and a new chairman must at once be appointed.

"*Implements for Work.*—1. An attractive *card of invitation* containing notices of all church services is indispensable. Do not practice false economy here. A common card goes into the coal scuttle. Get something so attractive that people will keep it on the parlor mantel, or in the card basket.

"2. *Pocket Cards* of a cheaper kind, containing invitations to services on one side, and striking scripture invitations on the other, for the use of committees other than that on District Visitation.

"3. *Tracts.* Avoid the old 4 page 8vo. tracts. Hardly anybody reads them. The small tracts on tinted paper are more convenient and attractive. Run every tract through the press again and print at the bottom of each: 'If you have no stated place of worship come to_____ Church. You will be welcome.'

"This entire plan proceeds upon the assumption that the church is under obligation to minister to the physical, the intellectual and the spiritual needs of the world. Christ never ignored the lower needs, nor can we if we would preserve an attitude of fidelity to the spirit of his life. It is not a money-making plan, hence the lectures are free. If there is such a thing as Christian science the church ought to give it to the world. The people who most need enlightenment cannot pay an entrance fee. It will be best on all accounts to issue tickets. The privilege will be better appreciated and you can control the character of your audience.

"It is a matter of prime consequence that the chairmen of the several committees be persons of intelligence and executive ability. It is indispensable that these qualifications should meet in the chairman of the Committee on District Visitation. The success of your entire effort is contingent upon finding persons with the requisite ability, enthusiasm and persistency to keep the several committees diligently employed.

"*Causes of Failure.*—There are many reasons why this plan, or any other, may fail. It will certainly do so if you fail to realize that no machinery will ever run itself. Behind the most perfect and best adapted organization must be the divine life to energize our effort. This work must be undertaken in prayerful dependence upon the Spirit of God. Do not mistake fatalism for faith, however. The man who hits a mark generally aims at it. The church that accomplishes anything will be a prayerful church at work.

"But there are some specific causes of failure of which the following are among the more prominent:

"1. Lack of persistency on the part of the pastor.

"2. Indifference or weariness in the chairmen of committees.

"3. Failure to hold meetings for reports.

"4. Mal-adjustment of your plan to local environments.

"Many other plans for developing church activity have come to the knowledge of the writer.* Some of these might be employed as substitutes for the foregoing plan or in modifying it, a few of which are here named.

"*Other Lines of Work.*—In many churches, particularly those contiguous to, or lying in the poorer districts of our cities, or large towns, there is an *industrial school committee*, consisting of a small number of ladies competent for the work, who could do immense good. Let them meet once a week with the little girls of the vicinity to instruct them in sewing and in other branches of woman's industrial art. Give them ideas of tidiness and of forms of household decoration, suited to the sphere of their own homes. Wonders could be accomplished in the transformation of entire neighborhoods by some such means.

"*Musical Education.* In one of the churches of New York City the following excellent plan is carried to great success. A very competent organist is engaged, whose salary is supplemented by the privilege of using the Sunday-school room during the day time for giving instruction in music to the scholars of the school. The price of a ticket entitling the holder to one lesson of 20 minutes is 50 cents. None but regular scholars of the school can obtain these tickets, which are good for vocal or instrumental instruction. Each ticket-holder arranges for a lesson at a specified time, and forfeits the ticket in case of failure to put in an appearance. The church where this plan is being tried is in one of the poorest neighborhoods of New York City, and yet the success of the plan is above exaggeration. A premium is thus put upon membership in the Sunday-school, and many scholars are added every year on this account alone; a large chorus-choir is thus secured for the church, which renders the most difficult compositions of the masters with sublime effect, while at the same time the influence of this form of culture must be far reaching in its elevating effect upon the surrounding community."

### THE ORDER OF "CHRISTIAN WORKERS."

That eloquent preacher, Rev. Dr. Deems, pastor of the Church of the Strangers in New York City, suggests the following to pastors and Christian laymen:

"A chapter of this order may be established by the pastor of any church, and should include only the members of that particular church.

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*Rev. Theo. A. K. Gressler, D. D.

If, however, he be pastor of several churches, as is the case frequently in country places, he may unite all his people in one chapter.

"To become a member of the order the applicant signs and files with the pastor the following

"*Pledge.*—I hereby deliberately, solemnly and sincerely promise that I will be a faithful Christian worker, as the Lord shall give me wisdom, strength and grace.

"In the same manner I promise that I will do all in my power to promote the increase, the harmony and the power of the order of Christian Workers, for the glory of our Lord and Saviour Jesus Christ.

"In the same manner I promise that I will endeavor to institute regular daily family prayer in any family with which I am domesticated, and, when married, will see that such worship is sustained in my own family.

"In the same manner I promise that I will honor the Lord with my substance, by setting apart a fixed portion of my whole income for the Lord's special work; of which portion I will contribute at least one-half to the support of the church of which I am a member.

"In the same manner I promise that I will communicate with my Leader personally or in writing every month; and will assist him by all means in my power to promote the spiritual welfare of my class.

"In the same manner I promise that if I become a Leader I will communicate in person or by letter once a month with my Captain, and will obey his call to attend a meeting of the Leaders; and, if I become a Captain, will in the same manner communicate with my Guide; and, if I become a Guide, will implicitly carry out all the directions of my Commander.

"In the same manner I promise that I will not seek any office in the Order, nor will decline any to which I may be appointed; and that if, for any reason, I should resign or be requested by the Commander to retire from any office, I will cheerfully return to one of the classes and diligently work therein.

Name,_____.

Address,_____.

1. As soon as ten have enrolled themselves, the Pastor appoints one of them the LEADER, the Pastor himself having charge of them until the Leader is appointed. The classes should be of men alone, or women alone.

"2. After the first appointment, which should always be by the Pastor, the vacancy occasioned by the removal of the Leader to the office of a Captain may be filled by the class by election of one of their number.

New members should be assigned to one of the classes as soon as practicable after they join the church. No new class should be formed until all the existing classes are filled.

"3. When five classes have been enrolled, the Pastor selects one of the Leaders to be a CAPTAIN; and when there are five Captains he selects one of them to be GUIDE.

"4. Every ten persons constitute a class, led by a Leader; every five classes a company, led by a Captain; every five companies a band, led by a GUIDE; and the pastor is always the COMMANDER, and he and the Guides and the Captains constitute the governing power of the whole Chapter.

"5. So the Pastor can reach the whole body through the Guides, and they through the Captains, and they through the Leaders. Thus a compact organization for Christian work is made through the whole church.

"6. In a church in which two hundred and fifty are enrolled there will be twenty-five Leaders, five Captains, one Guide, and one Commander. The Chapter would consist of seven persons."

### WORKING BANDS.

The following method has been in successful operation, and is suggested by Rev. J. Byington Smith, D.D.:

"I divide the church into *Working Bands* of from twenty to thirty each. In a church of about 300 members I have twelve of these bands. One is composed of young men, two of young women. These combine as a union band of young people, for the general purposes of a young people's association. The balance of the church are distributed into nine bands, according to districts or families. Each band has a *leader* and assistant, the one a man and the other a woman, who are to oversee the work of the band. With all the assistance they can secure from their working force, they are to induce each one of their number to attendance at the preaching, prayer-meeting and Sunday-school services, to look after them when sick or in distress, or when neglectful of the church, and to interest them in any plans which the pastor or the church may devise for benevolent or other enterprises outside the service in the sanctuary, and bring to the notice of the pastor anything which may require his attention. They are to hold meetinge of their own, arrange for family prayer-meetings, devise plans for reaching non-church goers and bringing them into church and Sunday-school, and any other work which may tend to the interest of the church and the kingdom of Christ. These leaders, or some representative of each band, to make a

report to the church at a stated time about once in three months. The bands are arranged by the pastor and deacons.

"The special advantages of this plan over some others are, it interests every member of the church, so far as they can be reached, in every work of the church. What is the work of any, becomes the work of all, and makes the responsibility felt by every one; the whole membership of the church can be reached personally in a very short time—when any measure is devised by the pastor, he has but to notify the leaders, and in a single day, if needs be, the attention of the whole membership may be called to it personally—it puts the pastor in such connection with his people, that with no delay he can send his special message along the whole line. As my custom is to have an annual roll-call of the church, the leader is able to bring a report for his band of all who do not report for themselves, and the church can know who and where its members are.

"It is not claimed that this method is perfect, and it is not set in cast-iron rule. Each pastor can exercise his own judgment in modifications of it. Myself and my church are gratified with its working, and it seems worthy at least of being suggested in connection with other methods which are being devised for promoting efficiency in church work."

### LETTERS OF ENLISTMENT.

In order intelligently to assign new members to special departments of Christian work, the Rev. N. B. Remick, pastor of the Ninth Presbyterian Church, of Troy, N. Y., places in the hands of each new member received in connection with the church, a neat four-page circular, size 8½x5½ inches, printed on three sides, fourth page left blank. The circular reads as follows:

"NINTH PRESBYTERIAN CHURCH, TROY, N. Y.

"'*My heart for Christ, and my hand for the Church.*'

"A WORD FROM THE SESSION.

"Believing that you desire the extension of the kingdom of God on earth, and that you are interested in the prosperity of your church, the Session send you this schedule, inviting you to help us in carrying on the activities of the church by undertaking specific duties. The Ninth Church can succeed only in proportion as it enjoys your active co-operation in one or more branches of Christian work.

"We do not for a moment forget that holy living, secret and family prayer, private study of the Bible, liberality in giving as God prospers

us, regular attendance upon the Sabbath services and personal labor for the conversion and sanctification of souls, are among the supreme duties of our Christian life. But leaving the performance of such duties largely to the promptings of the individual heart and conscience as illumined by the Holy Spirit, we cordially and earnestly request you now to unite with us in this scheme of Christian work.

"'Seek that you may excel to the edifying of the church.'

"PERSONAL WORK.

"'To Every Man His Work.'—*Read Matt. 25:14-30; Luke 13:6-9.*

"In connecting myself with the body of believers known as the Ninth Presbyterian Church of Troy, N. Y., I confess myself not only in need of the benefits derived from fellowship with those who have been called by the same sovereign grace, but also under the responsibility of *aiding* in so far as I may be able to carry on the work for the Master into the fields of personal effort that have been opened before this church. I shall, therefore, be glad if I can be of service in connection with those specific branches of work named below, before which I have placed a +. In these, I trust, I may be able to be 'not barren, nor unfaithful in the Work of the Lord.' If it shall appear, later, that I have time and talent to take up other work, it shall be my pleasure to do so, thankful for the exalted privilege of being among those who are 'workers together with God.'

"PRAYER MEETINGS.

"1. Will attend the Wednesday Evening 'Family Gathering.'
"2. Will attend the Ladies' Tuesday Afternoon Prayer Meeting.
"3. Will attend the District Prayer Meetings.

"SUNDAY-SCHOOL.

"1. Will teach in Sunday-school.
"2. Will gather scholars for the Sunday-school.
"3. Will attend the Teachers' Meeting following the 'Family Gathering,' Wednesday evening.
"4. Will look up absentees from my class.
"5. Will attend the sessions of the Sunday-schools.

"YOUNG PEOPLE'S MEETINGS.

"1. Will attend the Monday Evening Young Men's Meeting.
"2. Will attend the Monday Evening Young Ladies' Meeting.
"3. Will attend the Sunday Morning Prayer Meeting.
"4. Will attend the Sunday Evening Young People's Meeting.

"5. Will attend the Meetings of the 'Look-up Legion.'

"6. Will attend the Meetings of the 'Remick Mission Band.'

"VISITING.

"1. Among the Sick.

"2. Among absent members in my district.

"3. Among the new members of our Church, and strangers.

"GENERAL.

"1. Will distribute religious papers and tracts.

"2. Will cultivate flowers for the church and for distribution among the sick.

"3. Will endeavor by personal effort to lead others to Christ.

"4. Will endeavor to assist in church music.

"5. Will endeavor to find out all who do not attend any church, and urge them to attend *some* church *regularly*.

"6. Will assist in the work of the 'Ladies' Aid Society.'

"7. Will assist in the work of the 'Ladies' Missionary Society.'

"8. Will be a Temperance Worker.

"9. Will invite strangers in the city to our church meetings.

"10. Will help my fellow members in every way within my power.

"What are you now doing for the Church?

"If there is anything you are willing to do, not mentioned above, state it in one of the blank places under the appropriate heads.

Name, _____.

Address, _____.

"Please sign your name and address where indicated, and give this paper to your Pastor or to the Elder of your church district."

A MODIFIED LETTER.

The following confidential circular letter is a representative of a somewhat modified class, in which the pastor seeks to acquaint himself not only with what may be the wish of the members concerning the department of work which they prefer, but seeks to obtain other information which would be helpful to him as pastor of the people whom he thus addresses.

(CONFIDENTIAL.)

"QUESTIONS TOUCHING LIFE AND SERVICE.

"*To be Answered Only for the Pastor's Eye and Information.*

"If you find questions that do not appertain to you, pass your pen through them. If you have to answer 'No' to any for reasons you

wish to explain, kindly communicate with me that you may not be misunderstood.

"1. Is family worship a part of the daily life in your home?

"2. Do you attend regularly on church? Morning service? Evening service?

"3. Do you attend the Prayer Meeting?

"4. Do you regularly participate in the Communion?

"5. Are you connected with either of our Sunday Schools? If so, which?

"6. Are you engaged in any other Mission Work or School? State what?

"7. Do you belong to any one of the Ladies' Working Societies, as an active member or contributor? Please to state how?

"8. Do you contribute regularly to all the benevolent enterprises of the church?

"9. Have you any plan for systematic Bible Study?

"10. Have you any systematic plan of giving to God for the support of the ministry in our own land and among the heathen?

"11. Have you any systematic plan of giving to the Poor?

"12. Do you ever think of bringing a Free-will offering to God according as He has blessed you?

"13. If never before, will you this year adopt a plan of systematic giving to God?

"14. Will you assist the Pastor and Elders of the church in calling upon and welcoming the new members? See 1 Cor. xii.

"15. Will you endeavor to break up the conventional stiffness and unchristian inhospitality towards strangers that characterize almost all churches; and, instead of passing them by, extend to them a kindly greeting and cordial welcome, as you may find them in your pew, in the aisles or lobby of the church; and so fulfill the law of Christ? (1 Peter iii., 8; Matt. vii., 12).

"16. Will you try to attend all the church services whenever the house is open for worship?

"17. Will you try to be in your seat when the services begin so as not to disturb those who are punctual?

"18. Will you ask God to help you to win at least *one* soul to Christ and salvation this year?

"These questions are asked with the simple design of helping to 'keep you from falling and to present you faultless before the presence of His glory with exceeding joy.' (Jude, 24.)

Affectionately, your pastor."

# PART II.

## SAVING THE YOUNG.

## CHAPTER III.

### HOW TO REACH AND SAVE THE YOUNG.

THE hope of the church and the hope of the world is with the young. If the young people of the next generation could be kept from forming the habit of intemperance, only a few years would elapse until one after another, in quick succession, the intemperate classes and moderate drinkers would have passed away, and this would be a temperance land. If the young of the rising generation could be saved from profanity, Sabbath desecration, vice and immorality, and could be imbued with faith in the Lord Jesus Christ, and be brought to reconciliation with God through his Son, in a very few years this nation would not only be called a Christian nation out of mere compliment, but it would be such in deed and in truth. If the young who are rapidly coming upon the stage of action could be schooled to become faithful workers for Christ, only a few years would need to elapse before this world could be laid as a sparkling jewel at the feet of the world's Redeemer. The great trouble is, that the children come under the influence of the church, and of Christianity, during their very earliest years, and then so many pass beyond the reach of its suasion and power, to find in the world the influences which form their characters for irreligion, and often times for infidelity and sin. Many others who remain within the realm of the church's influence fail to find anything in which to actively employ their talents. What little is done, is done by the older members, who assume all the burdens and all the responsibilities. They erect the churches, they pay the minister, the sexton, conduct the prayer-meetings and discharge the offices of the official boards. No work is blocked out, and nothing is done to engage the effort, and thus to secure the more abiding interest of the young in the church. An Englishman once said: "You can make something out of a Scotchman, if you catch him young." The rising generation, of all nationalities, can only be developed into efficient Christian workers if they are set early to work.

Many of the methods which have met with the largest success in influencing the young are the growth of more recent years. Among

these may be named "The Society of Christian Endeavor," "The White Cross Army," "The King's Daughters," "The Boys' Brigade," various forms of "Guilds," "Workingmen's Clubs," "Beneficial Societies," "Sewing Circles," "Kitchen Gardens," "Chautauqua Classes," "Bible Correspondence Schools," "Worker's Training Classes," "Parochial Associations," "The Shut-in Society," and numerous other organizations. Most of these, together with all of the older methods, such as Catechetical Instruction, Christian Nurture, and various other forms of reaching and saving the young, will be treated in the later pages of this volume, and in the various chapters to which they severally belong.

In this chapter we purpose to treat of the "Society of Christian Endeavor," "The White Cross Army," "The White Ribbon Army," "The Young Christian's Association," and "The Boy's Brigade."

### THE SOCIETY OF CHRISTIAN ENDEAVOR.

The Society of Christian Endeavor is the outgrowth of an association formed by Rev. F. E. Clark, then of Portland, Maine,* to meet the needs of his individual congregation. With this one society, formed in the winter of 1880–81, the Society of Christian Endeavor had its beginning. In 1884 there were 156 societies; in 1885, 253 societies; in 1886, 850 societies. These societies comprise about 50,000 active and associate members. They are located in thirty-three different states and territories. The largest per cent. in any one portion of the country is in New England, the home of the work. "In New England alone there are 430 societies. The reason for this larger proportion is plain. Here the work originated; here the press and the pulpit have taken it up and brought it before the people; here are the homes of those gentlemen who were instrumental in its start."

The society is suited to the needs of all denominations, and its 850 societies are distributed about as follows: Congregational 432, Presbyterian 110, Baptist 79, Methodist 34, Lutheran 4, Reformed 16, Episcopal 1, Union 20, Undenominational 6, Unknown 142.

The membership of this society has increased as follows: In 1881, 60 members; in 1882, 200 members; in 1883, 2,691 members; in 1884, 8,905 members; in 1885, 14,892 members; in July, 1886, as reported at Saratoga, 50,000 members.

In view of the large results which have already been secured, we have deemed it proper to give as full a presentation of this society as

*Now pastor of Phillips Church, Boston, Massachusetts.

our space will allow. The following is from the little book entitled "The Children and the Church," by Rev. F. E. Clark.*

"In the winter of 1880–81, in connection with some Sunday-school prayer-meetings, quite a large number of boys and girls of my congregation seemed hopefully converted. Their ages ranged from ten to eighteen, most of them being over fourteen years old. They were bright, earnest, natural young Christians, with all the faults and all the virtues and promise of ordinary boys and girls.

"The questions became serious ones, How shall this band be trained, how shall they be set to work, how shall they be fitted for church membership? Is it safe, with only the present agencies at work, to admit them to church membership? These questions were pressing for an immediate answer, for a few months of inaction and sloth might blast many of these budding Christian characters. Stimulated and guided by an article of Dr. Cuyler's, concerning a young people's association in his church, I asked the young Christians to my house to consider the formation of a society for Christian work. They responded in large numbers; and after talking the matter over, finding them willing and eager to enter upon active religious duties, we formed a Society of Christian Endeavor of some sixty members, all of whom signed their names to the stringent rules of the constitution, after having them fully explained, and apparently with an understanding of their purport. Thus it will be seen that this movement originated in an hour of practical necessity and to meet a felt need; and it has been, we think, from the beginning, a humble, tentative, flexible effort to train young Christians for usefulness and service in the church of God. It has not been claimed that this is the only way or the best way to train young Christians; only that it is one way which has received some signal marks of the divine approval. Perhaps an adequate idea of the purpose and object of the society can best be derived from the

### Constitution and By-Laws of the Young People's Society of Christian Endeavor.†

"Article I.—*Name.* This Society shall be called the Young People's Society of Christian Endeavor.

"Article II.—*Object.* Its object shall be to promote an earnest

*"The Children and the Church," by Rev. F. E. Clark, 108 pp., Boston Congregational Sunday-school and Publication Society. This is a most excellent volume, and should be read by all who design organizing one of the auxiliary societies.

†Concerning this Constitution, its author, Rev. F. E. Clark, says: "This Constitution has been prepared with great care, and seemed to meet with the very general endorsement of the Fourth Annual Conference at Ocean Park. It is not intended to be binding upon any local society, but is

Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God.

"ARTICLE III.—*Membership.* 1. The members shall consist of two classes, Active and Associate.

"2. *Active Members.* The Active Members of this Society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the results above specified.

"3. *Associate Members.* All youg persons of worthy character, who are not at present willing to be considered decided Christians, may become Assscíate Members of this Society. They shall have the special prayers and sympathy of the Active members, but shall be excused from taking part in the prayer-meeting. It is expected that all Associate members will regularly attend the prayer-meetings, and that they will in time become Active Members, and the Society will work to this end.

"4. They shall become members upon being elected by the Society, after carefully examining the Constitution, and upon signing their names to it, thereby pledging themselves to live up to its requirements.

"ARTICLE IV.—*Officers.* 1. The officers of this Society shall be a President, Vice-president, Secretary and Treasurer, who shall be chosen from among the Active Members.

"2. There shall also be a Lookout Committee, a Prayer-meeting Committee, a Social Committee, and such other committees as the local needs of each society may require, each consisting of five Active Members.

"ARTICLE V.—*Duties of Officers.* 1. *President.* The President of Society shall perform the duties usually pertaining to that office. He shall have special watch over the interests of the Society, and it shall be his care to see that the different committees perform the duties devolving upon them.

"2. *Vice-president.* The Vice-president shall perform the duties of the President in his absence.

"3. *Secretary.* It shall be the duty of the Secretary to keep a record of the members, and to correct it from time to time, as may be necessary, and to obtain the signature of each newly elected member to the Constitution; also to correspond with absent members, and inform them of their standing in the Society; also to keep correct minutes of all business

to be regarded simply in the light of a recommendation, especially for the guidance of new organizations and those unacquainted with the work of the Society of Christian Endeavor. It is hoped, however, for the sake of uniformity, that the *Constitution*, which deals only with main principles, may be generally adopted, and that such changes as may be needed to adapt the society to local needs will be made in the By-Laws. The specimen By-Laws which are here appended embrace suggestions for the government of the society, which have been found successful in many places. Each one is approved by experience.

meetings of the Society; also to notify all persons elected to office or to committees, and to do so in writing, if necessary.

"4. *Treasurer.* It shall be the duty of the Treasurer to safely keep all moneys belonging to the Society, and to pay out only such sums as shall be voted by the Society.

"ARTICLE VI.—*Duties of Committees.* 1. *Lookout Committee.* It shall be the duty of this Committee to bring new members into the Society, to introduce them to the work and to the other members, and to affectionately look after and reclaim any that seem indifferent to their duties. This Committee shall also, by personal investigation, satisfy themselves of the fitness of young persons to become members of this Society, and shall propose their names at least one week before their election to membership.

"2. *Prayer Meeting Committee.* This Committee shall have in charge the prayer meeting, shall see that a topic is assigned and a leader appointed for each meeting, and shall do what it can to secure faithfulness to the prayer meeting pledge.

"3. *Social Committee.* It shall be the duty of this Committee to promote the social interests of the Society, by welcoming strangers to the meetings and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment may be provided.

"4. Each Committee shall make a report in writing to the Society at the monthly business meeting, concerning the work of the past month.

"ARTICLE VII.—*The Prayer Meeting.* 1. It is expected that all the members shall be present at every meeting, unless detained by some absolute necessity, and that each Active Member shall take some part, however slight, in every meeting. The meetings shall be held just one hour, and at the close, some time may be taken for introduction and social intercourse, if desired.

"2. Once each month an Experience, or Consecration, Meeting shall be held, at which each Active Member shall speak concerning his progress in the Christian life. If any one chooses, he can express his feelings by an appropriate verse of Scripture, or other quotation.

"3. At each Experience, or Consecration, Meeting, the roll shall be called, and the response of the Active Members who are present shall be considered as a renewed expression of allegiance to Christ. It is expected that, if any one is obliged to be absent from this meeting, he will send the reason for such absence by some one who attends.

"4. If any Active Member of this Society is absent from this monthly meeting and fails to send an excuse, the Lookout Committee is expected

to take the name of such a one, and, in a kind and brotherly spirit, ascertain the reason for the absence. If any Active Member of the Society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the Society, and his name shall be stricken from the list of members.

"ARTICLE VIII.—*Business Meetings and Elections.* 1. Business Meetings may be held at the close of the evening prayer-meeting, or at any other time in accordance with the call of the President.

"2. An Election of Officers and Committees shall be held once in six months. Names may be proposed by a Nominating Committee appointed by the President.

"ARTICLE IX.—*Relation to the Church.* This Society being in closest relation to the Church, the Pastor, Deacons, Elders or Stewards, and Sunday-school Superintendents, shall be, *ex-officiis*, Honorary Members. Any difficult question may be laid before them for advice.

"ARTICLE X.—*Withdrawals.* Any member who may wish to withdraw from the Society, shall state the reasons in writing to the Lookout Committee and Pastor, and if these reasons seem sufficient they may, by a *two-thirds' vote of the Society*, be allowed to withdraw.

"ARTICLE XI.—*Miscellaneous.* 1. Any other Committees may be added and duties assumed by this Society, which in the future may seem best.

"2. This Constitution may be amended by a two-thirds' vote of the members present, provided that notice of such amendment be given in writing, and be recorded by the Secretary, at least one week before the amendment is acted upon.

### BY-LAWS FOR THE REGULATION OF LOCAL SOCIETIES.*

"ARTICLE I. This Society shall hold a prayer meeting on _____ evening of each week. The last regular prayer meeting of each month shall be an Experience, or Consecration, Meeting, at which the roll shall be called.

"ARTICLE II.—*Optional Method of Conducting the Experience, or Consecration, Meeting.* At this meeting the roll may be called by the

*If it is thought that these rules and regulations are unnecessarily long, it should be borne distinctly in mind that these specimen By-Laws are simply *suggestions*. It is not recommended that they be adopted entire, as in the case of the Model Constitution, for all of them would not be adapted, perhaps, to the need of any one Society, but from them all valuable *hints* may be derived for the government of local organizations. The fundamental principles of the society are exceedingly simple (as explained elsewhere), and only so many of the above rules need be adopted as seem necessary to the easy working of this plan for Christian nurture. Undue attention to rules and parliamentary law is to be deprecated, and the fundamental fact that the object of this Society *is solely for Christian work and growth* should never be lost out of sight.

leader during the meeting, instead of at its close. After the opening exercises, the names of five or more may be called, and then a hymn sung or a prayer offered. Thus varied, with singing and prayer interspersed, the entire roll may be called.

"ARTICLE III. This Society shall hold its regular Business Meeting, for members only, at the close of the first regular prayer meeting in the month. Special Business Meetings at the call of the President. At all business meetings, the Associate Members shall be privileged to take part in the discussion, but shall not be allowed to vote on the question.

"ARTICLE IV.—Other Committees may be added according to the needs of local Societies, whose duties may be defined as follows :—

"*The Sunday-school Committee.* It shall be the duty of this Committee to endeavor to bring into our Sunday-school those who do not attend elsewhere, and to coöperate with the Superintendent and officers of the school, in any ways which they may suggest for the benefit of the Sunday-school.

"*The Calling Committee.* It shall be the duty of this Committee to have a special care for those among the young people who do not feel at home in our midst, to call on them, and to remind others where calls should be made.

"*Music Committee.* It shall be the duty of this Committee to provide for the singing at the Tuesday evening meeting, and also to turn the musical ability of the Society to account, when necessary, at public religious meetings.

"*Missionary Committee.* It shall be the duty of this Committee to provide for an occasional Missionary Meeting, to interest the members of the Society in all ways in missionary topics, and to aid in any manner, which may seem practicable, the cause of home and foreign missions.

"*Flower Committee.* It shall be the duty of this Committee to provide flowers for the pulpit and to distribute them to the sick at the close of the Sabbath services.

"*Temperance Committee.* It shall be the duty of this Committee to do what may be deemed best to promote temperance principles and sentiment among the members of the Society.

"ARTICLE V.—The election of Officers and Committees shall be held at the first business meeting in _____ and _____. A Nominating Committee shall be appointed by the President, of which the Pastor may be a member, *ex-officio*.

"While membership on the board of officers or Committees of this

Society should be distributed, as evenly as the best good of the Society will warrant, among the different members, the offices should not be considered places of honor to be striven for, but simply opportunities for increased usefulness, and any ill-feeling or jealousy springing from this cause shall be deemed unworthy a member of the Society of Christian Endeavor. When, however, a member has been fairly elected, it is expected that he will consider his office a sacred trust, to be conscientiously accepted, and never to be declined except for most urgent and valid reasons. The above clause of the By-laws may be read before each semi-annual election of officers.

"ARTICLE VI.—All applications for membership shall be made on printed forms, which shall be supplied by the Lookout Committee, and returned to them for consideration. Names may be proposed for membership at the close of the Experience Meetings, and shall be voted on by the Society at the following Business Meetings. The Lookout Committee may also, in order to satisfy itself of the Christian character of the candidate, present to all candidates for Active Membership the following card to be signed:—

"Trusting in the Lord Jesus Christ for strength, I promise him that I will try to do whatever he would like to have me do; that I will pray to him and read the Bible every day, and that, just so far as I know how, *throughout my whole life I will try to lead a Christian life.*

Signed,_____

"ARTICLE VII. Persons who have forfeited their membership may be re-admitted on recommendation of the Lookout Committee and the pastor, and a two-thirds' vote of the members present at any regular Business Meeting.

"ARTICLE VIII. New members shall sign the Constitution and By-laws within two weeks from their election, to confirm the vote of the Society.

"ARTICLE IX. Any who can not accept the office to which they may be elected shall notify the President in writing before the next Business Meeting, at which the vacancy shall be filled.

"ARTICLE X. Membership tickets may be furnished to all members of the Society, admitting them to all the sociables. The Social Committee may furnish tickets to members for their friends, providing they are suitable persons, admitting them to the sociable dated on the ticket.

"ARTICLE XI. The Lookout Committee shall read the names of any who may cease to be members, and give the reason why their names should be taken off the list.

"ARTICLE XII. Cards of Dismission to other Christian Endeavor

Societies shall be given to members *in good standing* who apply in writing to be released from their obligations to the Society. This release to take effect when they shall become members of another Society; until then, their names shall be kept on the Absent List. Members removing to other places, or desiring to join other Christian Endeavor Societies in this city, are requested to obtain Cards of Dismission and Recommendation within six months from the time of their leaving us, unless they shall give satisfactory reasons to the Society for their further delay. These cards shall be good for six months only.

"ARTICLE XIII. Members who can not meet with us for a time are requested to obtain a Leave of Absence, which shall be granted by the Society on recommendation of the Lookout Committee and Pastor, and their names shall be placed on the Absent List.

"ARTICLE XIV. _____ members shall constitute a quorum.

"ARTICLE XV. These By-laws may be amended by a two-thirds' vote of the members present.*

"It is to be seen from this Constitution that the sole purpose of this organization is to promote, in every way possible, the *religious* life of its members. It is not a literary society, although if it is thought best in any particular instance to promote the attractiveness of the society, one evening of the week may be set apart for literary exercises under its auspices, provided these exercises in no way interfere with the religious life of the members. It is not a social club for young people, although once each month, at least, there should be a social gathering where the boys and girls may be assured of a good time; but this is for the sole purpose of making the distinctively and avowedly religious aims of the society more attractive. In short, the sole object of the organization is to make religion, child religion, a natural, rational, permanent part of the child's life; to make the Lord Jesus Christ to appear the children's friend, and his active, acknowledged service something to be entered into and enjoyed by all young persons as heartily, zealously, and constantly as their studies and their games.

"To be more specific, what in detail are the objects of this society?

"First, it will be seen that one great object of the organization is to provide a natural and pleasant channel through which young people and even little children may every week acknowledge Christ.

"Active membership implies, according to the constitution, that one is trying to be a Christian, and every one that joins it promises and ex-

*Copies of this Constitution and By-Laws printed in cheap pamphlet form, together with other useful aids in the formation of a Society, can be had in a tract entitled "Young People's Society of Christian Endeavor—What it is and How it Works," published by the Congregational Publishing Society, Boston, Massachusetts.

pects to perform a Christian's duty. The very act of joining, where the rules are strictly lived up to, is a confession of allegiance to Christ.

"In the second place, some such agency as this gives the young people something to do; and as every pastor knows, nothing stimulates the budding activity of the Christian like having some means of expending his energies.

"In the third place, another great object of this society is to give the pastor and older Christian friends of the young people an opportunity of knowing constantly their religious status. No one who belongs to this society need ever drift away from the anchorage of a religious hope without the fact being very soon known to older friends, who can hope, by wise and loving counsel, to bring back the wanderer to his old mooring.

"A fourth object of this society is to form a stepping-stone to church membership; or to vary the figure, to make a temporary shelter, into which the young convert may be immediately received and kept in comparative safety from the roaring lion, until the church is willing to receive him into its fold.

"A fifth object of this association is to increase the efficiency of its members for future service in the church of Christ.

"*As to its Rules.* These rules are strict, and are meant to be strict. They provide that only those who give good evidence of conversion to the Lord Jesus Christ shall be active members of the society. The associate members, too, while Christian character is not required of them, do, thereby, in becoming associate members, put themselves directly under religious influences, and by the very terms of the constitution indicate that they are willing to have the prayers of the active members especially offered for them. The committees are held strictly to their respective labors, for each one is expected to report once each month as to the duties performed during the past four weeks. But the peculiarity, and, to a large extent the efficiency, of this society depends upon its prayer-meeting rules and their observance.

"Let us repeat this section of the constitution relating to the prayer-meeting with emphasis, for in proportion as these rules are enforced and lived up to will this organization be of real value.

"*The Prayer-meeting.* It is expected that all the active members of this society will be present at every meeting, unless detained by some absolute necessity, and that each one will take some part, however slight, in every meeting. The meetings shall be held just one hour, and at the close some time may be taken for introduction and social intercourse, if desired. Once each month an experience-meeting shall be held, at

which each member shall speak concerning his progress in the Christian life for the past month. If any one chooses, he can express his feelings by an appropriate verse of Scripture. It is expected that if any one is obliged to be absent from this experience-meeting, he will send the reason for such absence by some one who attends.

"If any member of the society is absent from the monthly experience-meetings, and fails to send an excuse, the Lookout Committee is expected to take the name of such a one, and, in a kindly and brotherly spirit, ascertain the reason of the absence. If any member of this society is absent and unexcused from three consecutive experience-meetings, such a one ceases to be a member of the society, and his name shall be stricken from the list of members.

"Once a month, with more than usual strictness, the rules require every member to be present; and the roll is called to find if any are absent without excuse. Those who are then absent from the monthly experience-meeting are interviewed by the Lookout Committee before the next meeting, and it is found that when this precaution is taken, the same ones are rarely absent from two consecutive monthly meetings; while if they are absent from three in succession, and take no pains to ask for an excuse, the evidence is quite conclusive that such no longer deserve to be reckoned as active members, and their names are dropped from the roll. The society is thus continually self-weeded, and cannot contain for any great length of time many who are not genuine Christians. All are expected, too, as we have seen, to take some part in every meeting, and voluntarily agree, when they join the society, at least to repeat a verse in the weekly meeting.

"This is the principal and distinguishing rule of the organization, and we may be pardoned for referring to it again, and for dwelling upon it at some length, since it marks the differance between this and other societies of the kind, and would frequently, we think, make all the differance between a real, live young people's meeting and the old young people's meetings or young old people's meetings which exist in so many churches.

"The rules require, too, that the Prayer-meeting Committee shall see that topics and leaders are provided for every meeting; that the Social Committee shall furnish games, readings, music, etc., for a monthly sociable; and that the Lookout Committee, most important of all, shall, as before hinted, not only find new members for the society, and decide upon their fitness to join, but shall also keep a watchful eye on every member who has signed the constitution, to see that each one lives up to his voluntarily assumed religious duties."

The following portion of this article is from the pen of Rev. F. E. Clark, in a pamphlet tract, entitled "Young People's Society of Christian Endeavor; What it is and How it Works." It is substantially Chapter V. from "The Children and the Church," somewhat condensed.

"A society thus organized among the young people has proved itself to be in many cases a half-way house to the church.

"Into this society the new Christian, however young and feeble he may be, may come at once. Here he may at once be recognized as a Christian, may at once have the opportunity and be encouraged to acknowledge his Saviour, and at once be set to work for him. To use another figure, this society bridges the dangerous gap between conversion and church membership, which is often a long one in the case of young disciples, an interval when many stray away, and are lost forever to the church and the Christian cause.

"This society is also a training-school in the church.

"It gives the young Christian something to do at once.

"It accustoms him to the sound of his own voice in the prayer-meeting.

"It causes him to understand that he has a part to perform in the activities of the Church, as well as the oldest Christian. It sends him upon a hundred errands for Christ. Very soon he learns that he has a duty in the general church prayer-meetings, and he becomes naturally and easily one of the pastor's trusted helpers.

"We are speaking from actual experience in this matter, and are not theorizing. A generation of Christians trained from early boyhood and girlhood in this way, patiently, persistently, kindly, would be a generation of *working* Christians.

"This society is also a watch-tower for the church.

"The pastor ought always to attend the prayer-meetings and the social gatherings, and, unseen, keep his hands on the reins of the organization. If he does so, wisely and constantly, he can not help knowing how the young converts are progressing in the Christian life. If they are faithful to their voluntary vows, he knows it, and can mark with joy their growth in grace. If they are negligent, he knows that, and can at once look after and reclaim the unfaithful ones.

"No month need ever go by without the pastor knowing the religious status of each of his young people.

"*The Committees.* The various committees are very important features of the Young People's Society of Christian Endeavor. With faithful, earnest, intelligent committees, the work can hardly fail to suc-

ceed. Perhaps the most important committee is the 'Lookout Committee.' This Committee has, for part of its work, to introduce new members to the society, and it needs to take great pains that only those who have begun the Christian life are thus introduced as active members. But its most delicate, and at the same time important, duty is the reclaiming of those who have grown lax and indifferent to their vows. If any Active Member is away from the monthly Consecration Meeting, the Lookout Committee should know the fact, and should find out the reason for the absence. The very fact that this Committee is on the 'lookout' will prove a salutary restraint upon many. There are but few young people who stay away who can not be reclaimed and brought back to their allegiance by a wise and faithful Lookout Committee.

"The other committees, especially the Prayer-meeting and Social Committees, are scarcely less important.

"*The Experience-meeting.* This meeting is one of great importance. It may be called by various names: 'Experience,' 'Consecration,' 'Progress,' or simply the 'Monthly Meeting,' but whatever name it is called it should and may be made a real power. At this meeting, in some way, some expression of renewed loyalty to Christ should be obtained from every Active Member. When the roll is called it should be made a very serious matter, and the mere response to the name should be considered a reconsecration. Some societies have found it best to call the roll, not at the close, but during the progress of the meeting, so that each may respond to his name with a prayer, or a word of testimony, or a passage of Scripture. This plan for many societies is the best.

"*The Associate Members.* The duties of the Active Members are plain enough: humble Christian living, constant attendance upon the meetings and constant participation. The duties of the Associate Members are less easily defined. They are the young people who, while they are not willing to avow themselves active Christians, are willing to put themselves under Christian influences, and are willing to receive the prayers of the Active Members. That they owe something to the society is plain. In many societies attendance upon the meetings is required from the Associate Members, but not participation in the meetings. At the Experience Meeting in some societies their names are called, for the purpose of finding out if they are present, not for the purpose of obtaining a renewed consecration. Every good influence should be kept around such members, and every effort made to bring them to Christ.

"*How to Form a Society.* Begin with as many earnest, active young

Christians as are available for this work. Do not be anxious for numbers. Think more of quality than quantity. Half a score of those who are earnest and consecrated are worth in this work ten score of half-hearted ones. A *very few* young people of the right sort can make a strong Society of Christian Endeavor. If the society begins right, it is sure to grow. Do not lower the standard or cater to the worldly laxness of the average Christian by making the way in easy. The great danger is just in this line—that many will rush in at first who have no proper conception of their obligations, and who will prove a positive source of weakness to the society. Make sure that every one who joins fully understands his duties and obligations, and is willing, in Christ's strength, to undertake them. Call together the earnest young Christians who are thus willing to pledge themselves to this work; let them adopt and sign the Constitution, which act solemnly pledges them to a performance of these duties; let them choose their officers and committees, and the society is formed and ready to go forward with its work.

"*Summary.* The essential features, then, of the Young People's Society of Christian Endeavor are: Pledged and constant atttendance upon the weekly prayer-meetings; pledged and constant participation therein by every Active Member; pledged and constant work for others through the committees, and in any way which may be suggested. A few, living up to these pledges faithfully, will, with the blessings of God, soon become a powerful host in any church. There is no danger that the rules will be too strictly enforced. There is great danger that they will be regarded too loosely. The Society that looks to God for all blessings, and strictly observes its vows, voluntarily taken by each young person, can not fail. More can be learned concerning the society from a careful study of the Constitution, than in any other way perhaps."*

The printed proceedings of the Annual Conferences contain much that is valuable, and show the rapid growth of the society, and give also the names of churches where societies are established. No Society of Christian Endeavor can afford to be without a copy of the new book by Rev. F. E. Clark, entitled "Young People's Prayer-meetings, In Theory and Practice, with Fifteen Hundred Topics," published by Funk & Wagnalls, 20 Astor Place, New York; 167 pp., 12mo., cloth, price 60 cents.

*Constitutions, reports, Sunday-school Committee cards, and all other information concerning the Society of Christian Endeavor, can be obtained of the general secretary, Mr. George M. Ward, Box 1235, Boston, Massachusetts.

# CHAPTER IV.

## THE WHITE CROSS ARMY.

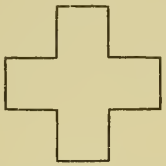
THE White Cross Army was commenced by the Rt. Rev. Dr. Lightfoot, Bishop of Durham, in the Diocese of Durham, early in 1883. This society has for its object the attainment of personal purity, first in its members, and secondly in securing a purer public sentiment, and right legislation. The first organization was formed in the Bishop Lightfoot Institute at Bishop Auckland, in a crowded meeting of men only, where nearly one-half of the audience came forward and enrolled themselves as members. Strong branches were soon formed in such seats of learning as Oxford, Cambridge and Edinburgh. It spread rapidly into various parts of England, Scotland and Ireland. From these countries it spread to Africa, India, Australia, Canada and the United States. The first organization in this country was formed by Rev. B. F. De Costa, D. D., pastor of the Church of St. John the Evangelist, in the city of New York. It has now spread throughout the United States, and branch societies are to be found in connection with churches of all denominations. One of the most important human factors in this movement has been the brave, pure-hearted and noble Miss Ellice Hopkins, who was associated with the Bishop of Durham in the very beginning of this movement in England. Notwithstanding her poetic talents, literary qualifications, and ample means at her command for living a life of ease and pleasure, she has nevertheless consecrated her time and talents to the work of the White Cross, the saving of the pure, and the rescuing of the fallen. It is from her pen that many of the most admirable tracts have come, which are now used in furthering this movement.

The effort in this country has been to associate the White Cross movement with existing societies. Most of the Young Men's Christian Associations in England have formed branches. In the city of Glasgow the Young Men's Christian Association has now more than 230 branches, and every branch has the White Cross attached, making in that city alone a total membership of about 9,000. In New York City the Young Men's Christian Association branch has also enrolled upwards of 1,000 members. The National Woman's Christian Temperance Union has organized the same purity movement, which forms a "department for the promotion of social purity, coöperating with the White Cross," the aim being to save women through the agency of

women, while at the same time they seek to extend the literature of the White Cross among men. It has also been associated in many congregations with organizations previously formed.

In some instances the movement has taken upon itself, under a new name, a somewhat modified or enlarged form. In the Protestant Episcopal Church the "Iron Cross," designed exclusively for workingmen, aims at temperance, reverence and chastity. The Bishop of Central New York not long since instituted the "Silver Cross," a Diocesan society for boys, designed to advance temperance, purity and reverence.

Whether the organization is separate or attached to other societies, associations or guilds, the essential thing is to maintain the five-fold pledge intact. The cards used both for men and women are as follows:



THE WHITE CROSS.

_____ Branch.

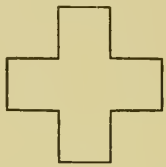
*My strength is as the strength of ten,*
*Because my heart is pure.*

I_____

PROMISE BY THE HELP OF GOD

1. To treat all women with respect, and endeavor to protect them from wrong and degredation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfill the command, "Keep THYSELF pure."

MEN'S CARD.



THE WHITE CROSS.

FOR SOCIAL PURITY.

*My strength is as the strength of ten,*
*Because my heart is pure.*

I_____

PROMISE BY THE HELP OF GOD.

1. To uphold the law of purity as equally binding upon men and women.
2. To be modest in language, behavior, and dress.
3. To avoid all conversation, reading, art, and amusements, which may put impure thoughts into my mind.
4. To guard the purity of others, especially of the young.
5. To strive after the special blessing promised THE PURE IN HEART.

WOMEN'S CARD.

Notwithstanding the fact that the Central Council or Committee have often undertaken municipal work, such as closing of disreputable houses, the rescuing of children from haunts of vice, the suppression of indecent displays upon bulletin-boards and in shop windows, the correction of

evils which render it impossible in overcrowded, unsanitary tenement houses to observe the decencies and privacies of family life, yet the work in the separate branches is frequently not sufficient to engage the time and sustain the interest of frequent meetings.

It has therefore been found desirable to associate this purity movement with parish organizations already existing. For, in some cases, where societies have been formed upon this basis alone, it has been found difficult to provide action sufficient to keep up life and zeal.

"The design, as respects organization, is to render it as simple and flexible as possible, consistently with the maintenance of discipline. Cumbersome machinery is to be avoided. The following set of rules will generally answer, though they may be modified to meet special cases.

"1. This association shall be called the_____Branch of the White Cross Army.

"2. The object of this branch shall be the elevation of public opinion regarding the law of personal purity, and the maintenance of the same standard for men and women.

"3. The management of the branch shall be intrusted to a committee of not more than ten members, including the president, vice-president, recording secretary, corresponding secretary, and treasurer, all of whom shall be elected annually by the members. Any vacancy occurring may be filled by election at the next following meeting.

"4. The branch shall consist of 'members,' not less than eighteen years of age, and 'associates,' not less than sixteen years of age. The latter shall be admitted to such meetings only as the committee shall deem advisable; while it is understood that all candidates for membership are *baptised* persons.

"5. The members and associates shall be admitted after being proposed in writing by a member of the branch and approved by the committee. Every person so admitted, on signing his name, shall receive a copy of the rules and regulations of the White Cross Army and a card of membership.

"6. The committee shall have full power to suspend or dismiss from the branch any member or associate for reasons which shall appear to them to be sufficient, and to erase his name from the books.

"7. The *general work* of the branch shall be carried on under the guidance of the central association when formed.

"8. All expenses shall be defrayed by voluntary contributions.

"9. The regular meetings shall be held quarterly, and special meetings at such other times as may be deemed expedient by the committee.

"10. All meetings held in connection with this association shall be opened and closed with prayer.

"Where a branch is formed in connection with a church, it is supposed that the clergyman or one of his assistants will be the president, though that may not be regarded as absolutely essential. The president must, at least, be a person of sound judgment and recognized Christian character, while all the officers need much discretion for the performance of their duties.

"Every new branch generally begins with an interest on the part of one or two individuals, who should look around carefully and discover who is most likely to join the movement. When five or six persons have arrived at some definite understanding, it may be well to call a conference composed of a larger number; and, if the work is regarded with favor, a general meeting of men may next be convened, and an organization effected.

"The work is to be done, first of all, by quietly calling the attention of associates and younger brothers to the subject of purity. This may be effected by delicate but plain reference to what seems to be required, or by putting a particular White Cross tract in the way of being read. Do not appear obtrusive."

With regard to the age of admission, the Bishop of Durham fixes sixteen; others fix the age at eighteen. In some instances where the members are required to be eighteen years of age before they can be admitted to the ranks of the White Cross, a society known as "The Knights of Temperance," a purity society for boys, is organized, and subjects which are suited to their age are presented for their consideration, until they arrive at the years which render them eligible as members of the White Cross.*

*The literature of the White Cross Army is published by Funk & Wagnalls, 20 Astor Place, New York, E. P. Dutton & Co., 31 West 23d St., New York, and by the Woman's Temperance Publication Association. Orders to be addressed to "The Union Signal," 161 La Salle St., Chicago, Ill. The "Social Purity Series," published by Funk & Wagnalls, are issued bi-monthly, at 25 cents per annum. The six pamphlets for 1887 are as follows: "The Woman Condemned," by Kate C. Bushnell, M. D.; "The White Cross," by Ellice Hopkins; "By This Sign Conquer," by Josephine E. Butler; "Low Morals in High Places," by Joseph Cook; "The White Cross," by Rev B. F. DeCosta, D. D.; "Spirit of the Living Gospel," by William T. Stead; "Social Purity: the Latest and Greatest Crusade," by Frances E. Willard, issued in 1886. 5 cents per copy; 25 copies, 3 cents each; 50, or more, 2 cents each. Messrs. E. P. Dutton & Co., publish the following: "An Address to the Members of the White Cross Army," by the Right Rev. the Bishop of Durham; "The White Cross Army: a Statement of the Bishop of Durham's Movement," by Ellice Hopkins; "Per Augusta ad Augusta," by J. E. H.; "True Manliness," by J. E. H.; "Man and Woman; or The Christian Ideal," by Ellice Hopkins; "Wild Oats or Acorns," by J. E. H.; "The Ride of Death," by Ellice Hopkins; "The Black Anchor," by Ellice Hopkins; "The American Zulu," by Ellice Hopkins; "God's Great Gift of Speech Abused," by Ellice Hopkins. These are in small pamphlet form, and sell at 3 cents per copy, or $2 per 100 copies. Besides these there are quite a number of "Special Papers," published by the same firm, all of which throw much light on the society and its workings.

Miss Ellice Hopkins, in writing of the public meetings held in England, says:

"The order of the meeting is a very solemn one. The principal speaker gives the opening address. The chairman then passes the 'Obligations' one by one, those who consent to take them as the principles of their daily conduct being asked to hold up their hands to God; before the last, from its peculiarly responsible and solemn character, there is generally five minutes' silent prayer before the hands are held up to God. By this simple action the men are made to feel their responsibility, and to commit themselves at any rate to the acknowledgment of right principles, which surely is in itself a great step to forming a more righteous public opinion, even where right principle is not always acted up to. Then comes the enrolling of those who are willing to take a step further and come out actively on the side of right. Earnest Christian men are placed at intervals down the room, each undertaking a row of men, paper and pencil being rapidly passed down the ranks, and the men willing to enroll as soldiers of the White Cross Army inscribing their name and address while a hymn is being sung. The Card of Membership is given out at the first meeting of Members. As soon as the lists of names are completed and passed up to the platform, the remaining speakers are asked to address the men, after which the meeting is closed by the Doxology.

"The meetings of the Members are to be held quarterly, and can be taken up either by (1) an earnest address and a simple devotional service, or (2) by a medical lecture—a thing unspeakably needed. Some intelligent, earnest Christian man in every Sunday-school should be able to establish a branch of the White Cross Army."

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## CHAPTER V.

### THE WHITE RIBBON ARMY.

THIS new phase of the temperance movement grew out of the united study of the International Sunday-school Lessons for December 7th, 1884, from Prov. 23:29–35, which was upon the subject of temperance. In Bethany Sunday-school Hall, Philadelphia, Pa., the advance study of the lesson by the teachers on the preceding Monday evening was attended with such marked interest, that the pastor was requested

to repeat the lecture upon the Sunday evening following. At the afternoon session of the Sunday-school, just preceding, the Superintendent arranged, instead of the regular "platform lesson," to have several young men present some startling facts concerning strong drink. It was resolved to organize at once a Temperance Army, and as it had been born in the church and Sunday-school, it was resolved to distinguish the movement by calling it the White Ribbon Army. A simple pledge was at once prepared, and 450 signatures were secured that same afternoon. The news of the movement spread to other schools, which had also been brought into sympathy with the same movement, by the study of the same Scripture lesson. A special meeting of the "Superintendents' Association" was held on the fifteenth of the same month, when the incidents of the movement in Bethany Sunday-school were related, and it was resolved to extend the movement into all the schools of Philadelphia. The work was duly organized by the election of an Executive Committee, under whose supervision the work has been greatly extended, overleaping the boundaries of the city in which it was originated, and spreading into all portions of the country.

The Pledge, Certificate, Constitution and By-Laws of the Bethany Sunday-school are as follows:

"THE WHITE RIBBON ARMY.

"Organized December 7, 1884.

"With charity for all and malice toward none, to make an aggressive campaign against strong drink, and to save men, women and children from the curse of rum. Uniting ourselves under God as our captain, we will show our colors as a witness for the right, diligently work against the traffic in liquor, and strive, by all proper means, to lift men to a noble life.

"BETHANY DIVISION, PHILADELPHIA.

"*This is to certify*, That _____ is enlisted No. _____ in the Temperance Army this day, _____ having signed the pledge 'not to use alcoholic or intoxicating liquors as a beverage, or encourage the use of them in others.'

"Witness our Signatures:

"ARTHUR T. PIERSON,
"First Officer.

"JOHN WANAMAKER,
"Second Officer.

CONSTITUTION.

"ARTICLE 1.—*Name.* This organization shall be known as the White Ribbon Army.

"ARTICLE II.—*Pledge.* No member shall make, buy, sell or use Alcoholic or Intoxicating Liquors as a beverage, or encourage the use of them in others.

"ARTICLE III.—*Membership.* Any person may become a member, by signing the Pledge, and shall be recognized by wearing a WHITE RIBBON.

"ARTICLE IV.—*Officers.* The officers of this organization shall consist of First and Second Officer, Adjutant, Secretary and Treasurer.

"ARTICLE V.—*Committees.* SECTION 1. The standing committees shall be known as the Executive, Public Meeting, Pledge and Visiting Committees.

"SEC. 2. The Executive Committee shall consist of the officers of the organization and the Chairman of the three other standing committees.

"SEC. 3. The remaining standing committees shall consist of five (5) members each, who shall be appointed by the First Officer.

"SEC. 4. Standing committees shall elect their own chairman.

"ARTICLE VI.—*Meetings.* Public meetings shall be held monthly.

"ARTICLE VII.—*Amendments.* Amendments to the Constitution shall require a two-thirds' vote of the Executive Committee.

"BY-LAWS.

"*Duties of Officers and Standing Committees.*

"SECTION 1. The duties of the First Officers shall be to preside at all public meetings and to act as President.

"SEC. 2. The duty of the Second Officer shall be to act as Vice-President.

"SEC. 3. The duty of the Adjutant shall be to assist the First and Second Officers.

"Sec. 4. The duty of the Secretary shall be to keep a full record of all public meetings.

"SEC. 5. The duty of the Treasurer shall be to take charge of all moneys.

"SEC. 6. The Executive Committee shall have full control of all matters pertaining to the organization.

"SEC. 7. The Public Meeting Committee shall arrange for all public meetings.

"SEC. 8. The Pledge Committee shall have charge of all pledge books, certificates and ribbons.

"SEC. 9. The Visiting Committee shall solicit, personally, signatures to the pledge at all public meetings.

"SEC. 10. The Public Meeting, Pledge and Visiting Committees shall report to the Executive Committee, who shall report at the monthly meetings."

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## CHAPTER VI.

### THE YOUNG CHRISTIANS' ASSOCIATION.

THE increasing attention given to the cultivation of Christian character, and Christian work in the youth of the church, is one of the most hopeful signs of the times. Any scheme which has proven itself of value in the actual development of such desirable ends merits the careful consideration and the earnest coöperation of all Christian people.

The Young Christians' Association, although not being spread so extensively, is yet older than either the Society of Christian Endeavor or the White Cross Army. Its history is given in its hand-book as follows:

"During a union revival at Indianapolis, in the winter of 1876–77, quite a number of earnest Christian boys were thrown together in work for the salvation of their companions. They held nightly meetings for prayer and Bible study, that they might be successful in winning souls during the inquiry service. They were instructed and encouraged in the work by the older workers. A large number of boys were converted through this influence. As the meetings drew to a close, the thought of giving up the work was painful. They realized that such 'youth's work for youth' was needed all the time, in all parts of the city. And then the first Youth's Christian Association sprang into being.

"Feeling the need of organized effort for spreading these associations throughout the country, a national executive committee was soon formed, by means of which a number of associations were started in Ohio and Indiana, and, upon the removal of one of their number to Illinois, in that state also."

This society, begun in 1876, has been established in about 150 communities or churches. It is not connected with the Young Men's Christian Association, excepting as one good work is related to every other, but is adapted to the needs of churches and Sunday-schools. It is organized in the church, and is of the church.

"It is a voluntary organization of young Christians for self-training

and organized Christian work upon the basis of a *thorough consecration* of every faculty to the work and *the laying aside of whatever mere pleasures hinder the highest usefulness.*"

"It proposes to fit its members for Christian usefulness (a) by giving as thorough a familiarity as possible with the English Bible through systematic, united study; (b) by discussing and planning for the growth in Christian character of each member; (c) by direct all-the-year-round effort for the conversion of their unsaved companions, and the bringing up of worldly young Christians to the standard of thorough consecration; (d) by children's meeting which point the children directly to Christ, and endeavor to train them up to an intelligent and heartfelt Christianity."

The following is the Constitution and By-Laws of the Young Christians' Association:*

"ARTICLE I.—*Name, Object and Means.* SECTION 1. *The name of this Society shall be the Young Christians' Association.*

"SEC. 2. *Its object shall be two-fold: 1st—The thorough spiritual development of its members and the Christian youth of the community. 2nd —The conversion of all unsaved youth within the bounds of its influence.*

"SEC. 3. *The means of effecting this object shall be: Faithful observance of all our church duties; the holding of our own meetings; using personal efforts among the young for their conversion; coöperation in the work of Young Christians' Association extension throughout the land; and, above all, the maintenance of a consistent Christian character.*

"ARTICLE II.—*Officers and Elections.* SECTION 1. The officers of the Association shall be: A President, Vice-Presidents, a Secretary and a Treasurer.

"SEC. 2. The officers shall be elected semi-annually by ballot, at a regular business meeting in January and July.

"ARTICLE III.—*Standing Committees.* SECTION 1. There shall be the following Standing Committees, each, except the Executive Committee and Devotional Committee, to consist of not more than three members, namely: An Executive Committee, a Membership Committee, an Invitation Committee, and a Devotional Committee.

"SEC. 2. The Executive Committee shall be elected semi-annually by ballot, and shall consist of four members. The Devotional Committee shall consist of the President and Vice-Presidents. The other committees shall be appointed semi-annually by the President.

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*This is the generally accepted Y. C. A. Constitution, and the one recommended by the National Committee. Only the Sections, however, that are printed in *italic type* are essential to every Y. C. A. Constitution.

"SEC. 3. The President shall have power to fill a vacancy in, or to reorganize, any or all of the Standing Committees which he appoints.

"ARTICLE IV.—*Regular Meetings and Business.* SECTION 1. *There shall be a worker's meeting held each week under the general direction of the President.**

"SEC. 2. There shall be a regular quarterly business meeting.

"SEC. 3. There shall be at least one Children's Meeting held each week.

"SEC. 4. Seven members shall constitute a quorum for the transaction of business.

"SEC. 5. Any officer failing to attend any business meeting, and not giving a satisfactory excuse, shall be considered as having vacated his office.

"SEC. 6. Any vacancy in office may be filled by the Association.

"SEC. 7. There shall be a regular weekly Gospel Meeting under the care of the Devotional Committee, or one under other auspices in which the Association shall do gospel work.

"ARTICLE V.—*Membership.* SEC. 1. *The qualifications for membership shall be: An exemplary Christian character; the evidence of a sincere desire to work for Christ; membership in good standing in some evangelical church; and such consecration to the Master's service as excludes all questionable amusements, and pledges a giving up, if necessary, of unquestionable pleasures for the sake of the work.*

"SEC. 2. Any young person reported by the membership committee as possessing the full qualifications, shall become a member upon receiving the unanimous vote of the Association, signing the Constitution, and paying a yearly fee of fifty cents.

"ARTICLE VI.—SECTION 1. This Constitution may be amended by a two-thirds' vote of the members present at a business meeting, such amendment having been duly proposed in writing and recorded one regular meeting previous to final action."

The local Young Christians' Associations are organized into State Societies, and these have again been formed into a National Association.†

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*The "Worker's Meeting" is a gathering of the members for systematic Bible study, prayer, and consultation as to methods of Christian work. The President leads or appoints a leader. Usually every member leads in turn.

†Beside various hand-books, circulars, etc., containing the Constitution and By-Laws and other helpful information which may be secured upon request, the Association also publishes the "National Young Christians' Association Worker," issued monthly at 25 cents per annum, all of which may be secured by addressing John C. Carman, National Secretary Young Christians' Association, 36 South Union street, Rochester, N. Y.

CHILDREN'S DEPARTMENT.

"ARTICLE I.—*Name and Object.* SECTION 1. This organization shall be called the Children's Department of the Young Christians' Association.

"SEC. 2. Its object shall be the conversion and Christian training of its members, with a view to the fuller organization and perpetuity of the Young Christians' Association.

"ARTICLE II.—*Meetings.* SECTION 1. Its meetings shall be held weekly, in charge of the leader.

"ARTICLE III.—*Officers and Duties.* SECTION 1. The officers shall be a Secretary, Treasurer and Lookout Committee, who shall be chosen every three months.

"SEC. 2. It shall be the duty of the Secretary to call the roll and keep record of the exercises of all meetings, making a report each week.

"SEC. 3. It shall be the duty of the Treasurer to receive all *free will offerings*, and pay out the funds as directed by vote of the members.

"SEC. 4. It shall be the duty of the Lookout Committee to seek after the absent ones and bring in new members.

"SEC. 5. These officers shall give a general report at the close of their term of office.

"ARTICLE IV.—*Membership.* SECTION 1. Any boy or girl may become enrolled as a member, who has been present at two meetings and promises regular attendance and good behavior.

"SEC. 2. When any member has been absent from three meetings in succession, without good excuse, his name shall be dropped from the roll.

"ARTICLE V.—*Amendments.* SECTION 1. These Regulations may be added to or amended upon a recommendation of the leader and a two-thirds' vote of the members."

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## CHAPTER VII.

### THE BOYS' BRIGADE.

THE key-note of the Boys' Brigade is "The Advancement of Christ's Kingdom Among Boys." The movement was organized in October, 1883, in the Woodside Mission Sunday-school, Glasgow, Scotland. It was begotten of a desire to organize some movement which would be successful in retaining in the school the boys of ten years and upwards.

It was found that of the four hundred boys upon the roll of that Sunday-school very few remained in connection with the school until they attained the age of seventeen years. "The Young Men's Club and Institute," organized in connection with the Mission, having a fellowship meeting on Sunday, a debating society on a week-night, together with a large library, comfortable reading and recreations rooms which are opened every night in the week,—these advantages were open to young men of seventeen years and upwards, and it was found that the members were almost entirely recruited from without, and not from the Sunday-school as should have been the case. The Boys' Brigade was therefore organized, having the double purpose, both of retaining the boys in the Sunday-school until they became seventeen years of age, and also of bringing them under the influence of a rigid discipline. The object is to teach them habits of reverence, obedience, discipline, and self-respect, which shall constitute the foundation on which to build useful Christian lives. This was the inspiration of the original company, now known as the "First Glasgow Company of the Boys' Brigade." The movement was received with universal favor, and companies were speedily formed in connection with other Sunday-schools. From Glasgow the movement spread to Edinburgh, and thence to London, and then all over the United Kingdom; until at the close of the year ending April 30, 1885, there were five companies, with 20 officers, and 268 boys. At the close of April, 1886, there were 44 companies, 136 officers and 1,999 boys. During the next five months 27 new companies were formed, increasing the number of boys enrolled to 3,500. The Constitution of the Boys' Brigade we give below.

"CONSTITUTION OF THE BOYS' BRIGADE.

"(Adopted at Meeting of Council held at Glasgow on 28th September, 1885).

"1. This organization shall be called the BOYS' BRIGADE.

"2. The object of the Brigade shall be the advancement of Christ's Kingdom among Boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends towards a true Christian manliness.

"3. Military organization and drill shall be used as a means of securing the interest of the Boys, banding them together in the work of the Brigade, and promoting among them such habits as the Brigade is designed to form. Strict discipline and obedience shall be enforced by all officers.

"4. All Boys between the ages of 12 and 17 shall be eligible as members of the Brigade, and in applying for membership cards they shall fill up a form of application, agreeing to comply with the Rules of the

Company, and to set an example of good conduct to their comrades and other boys. Members shall be expected to do all they can to further the object of the Brigade.

"5. The Brigade shall be composed of Companies, which shall be connected with Churches, Missions, or other Christian organizations.

"6. The Companies shall be officered in the proportion of one officer to about twenty Boys, by gentlemen desirious of promoting the objects of the Brigade. Each company shall be under the command of a Captain, whose Junior Officers shall be Lieutenants. The Captain shall appoint Non-Commissioned Officers by promotion from the ranks.

"7. Three or more Companies in any town or district may form themselves into a Battalion to be designated by the name of such town or district. The Officers of such Battalion shall constitute a Battalion Council, whose duties shall be to appoint a Battalion President, a Battalion Secretary, and a Battalion Treasurer, to admit new companies to the Battalion, to approve of the appointment of Officers, to make rules for the effective management of the Battalion, and, generally, to do whatever is necessary to promote the object of the Brigade in its neighborhood. The Battalion Council shall return stastistics and report procedure, as required, to the Executive Committee.

"8. Companies in towns and districts where no Battalion has been formed shall have a local designation, shall be under the management of the Executive Committee, in conjunction with their own Officers, and shall communicate directly with the Executive Committee.

"9. The Brigade Council shall consist of the Captains of all the Companies, or such other Officer of his Company as the Captain may depute. The Council shall meet at least annually, at such places as the Executive Committee may appoint, to receive reports from the Executive Committee, and to discuss the affairs of the Brigade. One-fifth of the number of Companies on the strength of the Brigade shall form a quorum. The Council shall elect annually, by ballot, a Brigade President, a Brigade Secretary, a Brigade Treasurer, and an Executive Committee for the ensuing year. The Executive Committee shall consist of the Brigade President, the Brigade Secretary, and the Brigade Treasurer, *ex-officis*, and five other members. Three shall form a quorum. The Council shall have power to review the actions of the Executive Committee.

"10 The Executive Committee shall call a meeting of the Brigade Council, at such place as they may appoint, upon a requisition to that effect being presented to them, signed by seven or more Officers of the Brigade.

"11. The Executive Committee shall have supervision of all the affairs of the Brigade, shall have power to enroll Companies and Officers in towns or districts where no Battalion has been formed, and shall provide application forms, membership cards, statistical schedules, and other necessary publications for the whole Brigade, as may be required.

"12. Each Company shall be expected to contribute a small sum annually towards the necessary expenses of the Brigade.

"13. This Constitution shall not be altered except by a majority consisting of two-thirds of the number present at a duly called meeting of Brigade Council, and notice of any proposed alteration, which has been duly intimated to the Brigade Secretary, must be sent by him to each member of Brigade Council, at least one week previously."

Mr. John T. Napier, in the *Sunday-school Times*, says of the Boys' Brigade: "And now let us look at the actual working of a company of the Boys' Brigade. The stranger's attention is, perhaps, first drawn to the existence of the Brigade by seeing groups of smart-looking boys, in military cap and belt, moving toward a particular hall or school-room. The school with which the boys are connected may be Presbyterian or Baptist, Methodist or Congregationalist; for, of course, the Boys' Brigade is undenominational, and denies its benefits to no evangelical denomination. If the stranger, by grace of the captain, obtains entrance into the drill-hall a few minutes before the hour for drill, he will find the non-commissioned officers already there, setting the floor in order for drill. These non-commissioned officers are boys of above fourteen years of age, chosen from the ranks, generally in virtue of the double qualifications of having distinguished themselves by the accuracy of their drill, and by passing a written examination in the knowledge of the drill. As the hour for drill strikes, all the boys are in the room, and the company is ordered to fall in. The first exercise is prayer. All heads are uncovered as one of the commissioned officers—the captain, or one of his lieutenants—offers up a short series of appropriate petitions. When this prayer is concluded, regular military drill begins, and continues for about three-quarters of an hour. If the company is one of first-year boys, they are generally drilled without arms; and the rule is to follow in drill the regular army manual, Field Exercises, the first and second parts. Second-year boys are supplied with rifles, nearly four feet long, and constructed like the army rifles in every particular, except that they do not fire powder and shot. In this case also the army Rifle Exercises are followed in drill under arms. When the drill is closed, a brisk military hymn, like 'Stand up for Jesus,' or 'Onward Christian Soldiers,' is sung; after which come brief addresses to

the boys, a prayer—possibly the Lord's Prayer, in which all join—and often the singing of the National Anthem. Then, at the fitting word of command, the boys break ranks, and go home."

The character and influence of such an organization in the Sunday-school may be judged of also by the following Company Rules:

"COMPANY RULES.

"1. Members must at all times set an example of good conduct to their comrades and other boys.

"2. At the Company Bible Class there must be quietness and attention, and at all times perfect reverence during prayer.

"3. Members must conduct themselves in a quiet and orderly manner when going to or from parade.

"4. Members must come on parade in uniform, sharp to the hour, looking smart and clean, and must always bring with them their Hymn-cards and Membership-cards.

"5. Members must give prompt and cheerful obedience to the orders of their officers and non-commissioned officers, and will be held responsible for making themselves acquainted with all the orders posted on the Company Notice Board.

"6. Members must always salute their officers when they meet them or go up to address them, either on or off parade, and must always use 'Sir' when addressing an officer.

"7. During drill there must be no talking in the ranks, except when 'standing easy.'

"8. Any Member who misses two drills running, without good and satisfactory reason, shall be struck off the roll.

"9. Any Member changing his address must at once intimate the change in *writing* to Captain Smith, and to the non-commissioned officer of his squad.

"10. A Company Record-book shall be kept, in which every boy's conduct, good or bad, shall be duly recorded. The record in this book shall count more than anything else either for or against a boy's promotion."

Any one desiring to look further into the workings of the Boys' Brigade will be furnished with a copy of the manual, annual reports, and such other information as may be desirable, by addressing the Brigade Secretary, Mr. Wm. A. Smith, 22 W. Nile St., Glasgow, Scotland.

# PART III.

## RELIGIOUS MEETINGS.

## CHAPTER VIII.

### SABBATH SERVICES.

#### HOW TO SECURE THE ATTENDANCE OF OUTSIDERS AND MEMBERS.

IN considering the important theme named at the head of these lines we do not propose to ourselves an exhaustive disquisition of the subject. Neither do we propose to be false to facts, and undertake to prove that the churches are losing their hold upon the masses, and that but few any longer attend upon its services; nor do we purpose to claim that all respectable people are faithful followers of Christ and regular attendants upon the sanctuary, and that all which now remains to be done is to gather at our stated services the few who have remained away from church, and the millennium will be at hand. We propose none of these things. It is manifest to any observant mind that the church has a stronger hold upon the people to-day and that a larger percentage of the people attend upon its services than ever before; but it still remains true, that vast millions of our population are yet unreached by the gospel, and the question comes to the heart of every anxious pastor and earnest Christian layman, "What can be done to reach these multitudes of unsaved people?" We simply propose to present those plans which have proven themselves helpful to the pastors and lay workers who have learned their worth in actual work. In presenting these methods we shall, where possible, prefer to do so in the language of those who have been their advocates.

A method, well adapted to the work of large congregations in the cities, was developed by the Rev. Stephen H. Tyng, Jr., D. D., who began with a few persons gathered about him in a rented hall, but who speedily drew to himself a large, wealthy and influential congregation which he organized for Christian work.* In December, 1876, he made a very full report of the Parish Church of the Holy Trinity to the congregation, classifying the work under the three-fold division of Ingathering, Training and Christian Work. The following is from the first

* The name of the present pastor is Rev. Wilbur F. Watkins, D. D.

division of this sketch, entitled "A Sketch of the Mission Work of the Parish Church of the Holy Trinity, Madison avenue and Forty-second street, New York City."

DR. TYNG'S METHOD OF INGATHERING.

"I. INGATHERING. First there is THE PEOPLE'S SERVICE every Sunday night. It is advertised. Popular hymns are sung, and the preaching is made very illustrative, and the pews are, by the courtesy of the pewholders, practically free. The strangers who come are met at the door by the Committee on Strangers, who form the Board of Ushers, and who do their Christian work in that way. They receive no compensation. They invite people to seats; and, if they are strangers, find out whether they belong in the city, if possible get their addresses, and, if they are living in the city without any church, report their addresses to me on Monday morning.

"After the people's service we always have an *informal prayer-meeting*, when we pull in the net and find out how many persons have been impressed; and at the close of that meeting we hold an *inquiry-meeting* for the instruction of the inquirers. At the people's service a collection is made for the missionary work of that service. This helps sustain a missionary, who looks after the work that is developed by the service. It also provides a sufficient number of copies of the 'People's Pulpit.'* These are gratuitously distributed at the close of the meeting. On Sunday evenings we use a short service of our own, which is modified from the Episcopal service, and has the approval of the Bishop.

"Next in order are THE WEEK-DAY EVANGELISTIC SERVICES, which are held on every night. A *meeting of young converts* and of inquirers brought out on Sunday night is held on Monday evening. It also includes young Christians who have recently joined the church, and those who are proposed as members. The object is instruction in the Word. After that we have an inquiry meeting for any persons who may have wandered in, not being Christians.

"On Tuesday, Wednesday and Thursday evenings, we have *evangelistic preaching* either by myself, or my assistant, or clergymen whom we invite. These services are held in the chapel or in the church, according to the season of the year. In midwinter they are held in the church, in spring and fall in the chapel, and during the summer in the tent. The Gospel tent was only a change of base for our regular operations.

*A pamphlet report of Dr. Tyng's sermon of a previous Sunday evening.

"On Friday evening we have a similar meeting, with *the Lesson of the International Series* for the next Sunday as the topic. At that meeting all the Sunday-school teachers of our church and mission schools are expected to be present, together with the congregation that attend the evangelistic preaching. My address is expository for the aid of the teachers, and hortatory to adapt the topic to the unconverted. On Saturday evening we have a *Christian workers' meeting*, which is conducted by the laymen, without a minister.

"In these public services the laymen take part. They are informal services. Sometimes we give prominence to testimony, and those who have been converted give their experience. Sometimes we turn them into prayer-meetings, and call on those who wish to present persons for prayer. Sometimes we make them conference meetings for the expression of views on the Scriptures. They are very flexible meetings. Their character is determined by our intuitive judgment of the people present. At the Friday night service the teachers are invited to take part, ask questions, make suggestions, and give illustrations which they think will be helpful. The object is mutual benefit. The whole exercise is as free as it is possible to make it. Those who may be present have no hesitation in stopping me when I am talking. If they differ from me, they say so. If they have an illustration that they think will hit the point, they get up and speak out, in a moment, and sit down.

"Third come THE OUTSIDE AGENCIES. For the intemperate we have a *temperance meeting* every Sunday afternoon at four o'clock, which is conducted by laymen. The work is distinctively temperance work on the basis of the conversion of the soul—gospel temperance. We have no pledge excepting prayer and submission to Christ. After the temperance meeting on Sunday afternoon we have a meeting of *The Andrew and Philip Society*. This society is based upon the record of the call of Andrew and Philip in the 1st. chapter of John. It is composed of men who are banded together to bring men to Christ. Each member has a member's ticket, and an escort ticket for any friend whom he wants to invite, and he becomes responsible for that friend. *The Society gives a tea* in the church basement at six o'clock on Sunday evening. We had present last winter about two hundred and fifty men on an average. Some of the worst, lowest, most abject men of the community were brought in by the members of this society. There were about a hundred and fifty members; and if each brought in a new man they had double that number. At first we had to have detectives in the room, there was such a group of hard characters. I often take tea with them, and my assistant is always present. After the tea, at half-past six, they

have a *prayer-meeting*, which lasts until time for service in the church, when those in the prayer-meeting come up to the church. So far as possible, persons who have been invited by this society are put in seats right around the pulpit. The members of the society are scattered through the congregation to do *button-hole work*, in watching those in the congregation that are interested, going to them, persuading them to stay to the inquiry meeting after the people's service is over, and getting them to join in the conversation. The Andrew and Philip Society have a fund to which all contribute something for the *relief of their own members*, and for the care of the sick.

"We have an analogous society called *The Mary and Martha Society*, which works for women as the other society works for men. The saying of Martha to Mary, 'The Master is come, and calleth for thee,' is the motto of that society, which is composed of shop-women, servants in families, and the better class of working-women. They meet every Tuesday evening and have a tea. Afterward they have a meeting, which is partly social and partly religious. At the close of that gathering they go to the Evangelistic meeting. These meetings are held in the basement of the church, where we have kitchen, dining-room, and all arrangements for such purposes. At the head of this society is one of the ladies of the church, who gives her time to it as the Sister-in-Charge. She visits the members of the society, and acts as an employment agent to find places for those that need them, and is their counselor and friend.

"*For the very poor* we make systematic provision in various ways. We have *an almoner* who visits those who apply, and distributes the alms. We have *a bread system*. Two or three of our people are bakers, and they send us bread every day. This we distribute in the basement of the church to those who are needy. We have an arrangement for furnishing *coal to those who need it;* a *Dorcas Society* furnishes employment to poor women; and a *Dispensary* furnishes medicine and medical attendance. We have six physicians, one of whom attends every day for an hour and a half, and a visiting physician who goes from house to house. We do not pay them. They all do the work for Christ. Our apothecary furnishes all the drugs at wholesale prices. We give orders on him. An *Arbitration Committee*, which is composed of the lawyers of the church, takes care of all matters of law and justice which grow up as between landlord and tenant; or between persons who have made contracts; or between the employer and employed, where the latter are defrauded of their wages. Legal questions are gratuitously adjusted for the poor who cannot afford to pay for the services of a lawyer. Finally,

*a burial society* provides interment for the poor. In short, my idea is to have an agency adapted to every department of need; like the prophet, we desire to stretch ourselves on the man, eye to eye, hand to hand, feet to feet; to reach him in his want, whatever that may be.

"But all this is ingathering work. It is all subsidiary to the ministry of the Gospel. We do not confine our ministrations to those who are already members of the parish. We distribute to any persons within a short radius of the church who can be brought into any of our religious meetings. But we do not distribute indiscriminately. We follow the example of our Lord, and use the loaves and fishes to promote Gospel work. Old Uncle John Vassar, of the Tract Society, sitting in my study, after working with me about a month and seeing the operations here, turned and said to me, 'Beloved, this church is an awful soul-trap.' These charities are all part of our snares for catching men."

*Results of Individual Effort.*—There are numerous instances throughout the United States where the success of an entire congregation in its large ingathering is the result of the personal work of a single individual. There are business men who, at their own expense, have printed special cards, inviting friends and strangers to attend the services of the church where they worship. These cards not only give the name and location of the church, and the name of the pastor, but also the number of the pew occupied by the person presenting the card, and which the recipient is invited to share. In this way large results have been secured. It would be a most excellent idea, and would stimulate a laudable Christian rivalry if two, or even several or more in a single congregation, could be induced to try this plan simultaneously. The fact that others were engaged in the same effort would surely be stimulating to the individual, and be likely to lead to a quickening interest upon this subject in the minds of the entire congregation.

A more than ordinary exhibition of the success of this form of effort was illustrated some years ago in the case of the late James Wiggins, a wealthy boot and shoe merchant, and a man of rare excellence and of great liberality, resident in the city of New York. He was a member of the Reformed Presbyterian Church on 11th Street, near 6th Avenue, which has since removed to 35th Street, near 7th Avenue. Mr. Wiggins rented two or three pews in front of his own, and then during the week, when engaged in business, would exert himself to seek out people to come and fill these pews. He was not only successful in keeping these pews filled with new occupants, but continued to reach and influence so large a number of people who soon took regular sittings of their own, that the church rapidly grew, until it became altogether the strongest

church of that ecclesiastical body in the city, and the pastor, Rev. Andrew Stevenson, D. D., 32 years ago at a meeting of the synod, held with the special object of discussing the question "How to increase a Church Membership," in commending to others the example of Mr. Wiggins, related these facts, and ascribed his own success and the growth of his parish as due largely and mainly to the influence of this single individual.

In one of the guilds in connection with an Episcopal church in the city of Philadelphia, there is a body of young men, whose special office it is to seek out and invite to the church other young men. Their effort, however, does not terminate with the invitation, but when the invited individual arrives at the church, he is met at the door and welcomed by the one who extended to him the invitation. For the reception of these strangers there are pews located in different portions of the church. The supervision of these pews is assigned to single individuals who are early at church, and take their position in the pews into which strangers are to be ushered. It is the duty of these individuals to furnish strangers with prayer-books, and, when necessary, to find for them the place in the service. As soon as the benediction is pronounced, the young man is expected to speak to these strangers, introduce them to the members, and to the rector of the church, show them every attention, and invite them to come again. This method of ingathering has been attended with remarkable results.

Another instance of what may be done by individual effort is illustrated in the example of a ticket-agent at a railroad depôt, who used to give away $50 worth of tracts every year. A tract went with every ticket sold. As the months rolled by, more than twenty persons wrote him, gratefully acknowledging that the tracts given them had been blessed to their conversion.

*The Gospel for the Deaf.*—Statistics show that in almost any community in the United States there are from five to eight per cent. of persons who are afflicted with deafness, or difficulty in hearing, to a greater or less degree. In the seasons when colds are more prevalent the number rises to ten per cent. Any person who hears with difficulty the words of a public address will return from such a meeting with a feeling of great weariness. The effort is exhausting, and sometimes becomes so enervating as to be almost prostrating. On this account, persons affected with but partial deafness, who have been all their lives accustomed to attend religious services, with the development of their disease, more or less frequently absent themselves, and as a rule, finally remain away entirely. To this rule there are but rare exceptions. Deafness is

more prevalent among the refined or commercial classes than among the laboring classes. It is evident not only that our audiences would be greatly augmented, if we could do something to render the address audible to this considerable class in every community; but in addition to what might be done in this matter, there is a manifest obligation resting upon every Christian congregation, which they dare not neglect, or regard but lightly. We send men and money to carry the gospel to distant lands. Should we not also render it possible for those of our own kindred and of our own household of faith, who are afflicted with deafness, to hear that same gospel which Jesus commanded should be preached to every creature? This difficulty has been successfully overcome by a phone, which can be concealed in the pulpit, and which is connected with the pew, or pews, as the case may be, by a tin tube, which runs under the floor, and may be made to branch off from the main tube at several points. This pipe is carried up through the floor into the corner or end of the several pews. After being carried to the level of the pew it is connected by a pliable rubber tubing, which terminates in a comely orifice, which can be placed at the auditor's ear without attracting attention. When not in use it can be laid down under the cushion of the pew. The pipes can be run to different parts of the church, and into any pew where its occupant may desire. In this way those who are deaf are not singled out, or separated from the rest of the congregation. Architects and congregations desiring to build, should never leave out of their plan this indispensable necessity. It can also be put in churches already built with very little trouble, and at an expense ranging from $35 to $200, according as the number of branch tubes may render it necessary to increase the size of the phone. There are a number of churches in which these phones are already in successful use. Any person desiring further information concerning the cost and character of these phones may obtain the same by writing to W. R. Ostrander & Co., 31 Ann street, New York City.

*The Attendance of Mothers.*—The church of Christ is designed to reach and save all classes, and it is a serious question whether the edifices of the Protestant branches of the church are not specially and only fitted in their appointments to the needs of the more favored classes. In the construction of every church edifice, some provision should be made for the needs of mothers who are compelled to bring their small children with them, or otherwise remain away. There are a few churches in the United States where an ante-room has been provided, well fitted and furnished, equipped with cradles and such other needs as would enable mothers, in the event of a child becoming rest-

less, to retire from the main audience-room into the mother's room. It is at least an open question whether any church is fully equipped which does not provide for the needs of this large class, both in the cities and in the open country. These people now remain away from church simply because they have no one with whom to leave the children, and there is no provision made for them at the church. This seeming necessity leads from temporary habit to permanent absence on the part of one or both of the parents, and causes, in multitudes of cases, that the children walk in the same paths of neglect. If all churches were arranged to meet this need, great changes would be wrought in many homes which are now Christless because the wife and mother cannot attend church while her children are small, and is consequently compelled to remain at home. The presence of the wife would in many cases secure the attendance of the husband, and the children would also early form the habit of church attendance.

*Another Method of Reaching the Non-Church-Going Elements.*—A very efficient method of reaching the non-church-going elements in a village or city—and the same plan could be used in the open country—is proposed by a clergyman of large experience. The method is to unite all, or as many of the congregations as are willing to coöperate in the effort, divide the territory into districts, and then upon the evening of the first Sunday of each month, close all the churches, and let each and every member, or as many as are willing to engage in the work, visit prescribed portions of the district which has been assigned to their congregation. These should go from house to house inquiring where the residents attend church, where the children attend Sunday-school and make any other proper inquiries, and in this way discover those who have no church relations, or who belong to the non-church-going classes. It should be the province of these visitors not only to make a note of all the information they gather, which shall be reported at a meeting of the workers held the week following, but they should also leave tracts, congregational cards of invitation with the hours of service, and, where opportunity presents itself, speak with the people not only concerning attendance upon church services, but also press upon their attention the importance of spiritual and eternal things.

This method would most assuredly demonstrate to the entire community the fact that Christian people are interested in their work, and are sincere in their professions. It could not but increase the attendance upon the services of the church, and even be far-reaching in influences which would not be manifest to the casual observer. The details of the plan could easily be developed and at least some of the benefits soon discovered.

*Reaching Travelers and the Guests at Hotels.*—There are usually at the hotels of every town of any considerable size a large number of persons who either, as transient or permanent guests, would be likely to attend service, and may be secured as worshipers with any congregation who will manifest an interest in this matter by extending to them a modest, but cordial invitation. In many places the following method has proven itself of much value. A committee of young men supplied with cards of invitation, enclosed in envelopes all ready to be addressed, start out on Saturday evening at eight or nine o'clock and visit the hotels, and by the aid of the hotel register address one of these envelopes, containing an invitation, to each of the guests; these envelopes are then left with the clerk, who places them in the letter box, sends them to the room occupied by the several guests, or hands them to them personally as they come to the office on Sunday morning, or as they go to breakfast.

It might be feared that the hotel clerk would be unwilling to give this matter any attention, but we are assured by those who have been engaged in this work that little or no difficulty is experienced, and in many instances the proprietor, or clerk, will give special attention to this matter. The following is a sample of a card used by one of the Presbyterian pastors in Harrisburg, Pa.:

THE

MARKET SQUARE

PRESBYTERIAN CHURCH

Earnestly desire your presence at any of their meetings, of which you will find a list on the other side of this card.

GEO. B. STEWART,
*Pastor.*

Please hand card to usher and he will show you to pew.

CHURCH SERVICES.

LORD'S DAY:
Divine Worship and Preaching at 10:30 a. m. and 7:30 p. m. Evening Services opened with 15 minutes' Song Service.
Sunday-school at 1:30 p. m.

WEDNESDAY:
Prayer-meeting and Lecture at 7:30 p. m.

FRIDAY:
Meeting for Men only from 7:30 to 8:15 p. m.

WHAT THINK YE OF CHRIST?
*Matt. 22:42.*

It would naturally be expected that many receiving these cards would visit the church inviting them without handing the card of invitation to the usher, as requested on the card, yet the number of cards

returned at the door of the church in this particular instance was usually from two to six each Sabbath. From this evidence it might reasonably be believed that the working of this method resulted in securing the attendance of from six to twelve, or even more, each Sabbath.

The influence of these invitations is somewhat amusingly illustrated in an incident which occurred in one of the larger cities of Ohio. A young man who had come from the country and was spending the Sunday in the city, received a card of invitation enclosed in an envelope bearing his name and address, requesting him to attend the meetings of the Y. M. C. A. on the following day. He accepted the invitation, and was present at all the services named upon the card. On Monday morning he visited the rooms of the Y. M. C. A., requested to see the Secretary, whose signature was upon the invitation he had received. When the Secretary appeared, the young man shook hands with him, manifested some hesitation, and then said, "I received your invitation to be present yesterday"—and hesitating, inquired—"But how did you know I was in the city?" The interest he felt in the invitation he had received, if any greater in degree, was at least the same in kind as that awakened in the mind of every traveler by interest manifested in him when away from home.

An additional feature of great value in connection with this kind of invitations, especially when they are designed to reach strangers, is that they should contain not only the hours of service, but should also be accompanied by a little diagram of the streets in the vicinity, showing the exact location of the church. This little map need not be large, is not very expensive, and could be printed on the reverse side of the card, occupying but a small space. In some instances, congregations devise a card which somewhat resembles the ordinary postal-card; print invitation, etc., on the reverse side, and then use these instead of the form given above.

*Reaching the Bereaved.*—Those who are mourning the loss of friends may sometimes be reached, and while their hearts are still tender, greatly influenced for good. In addition to the attention which a pastor should give to those of his own flock who are in sorrow, there was a good idea exemplified by a gentleman in Paris, who watched the obituary notices in the daily papers, and then sent to the bereaved little tracts suited to their situation. This same method could easily be used by a pastor, using either tracts, pastoral letters or personal communications adapted in matter and manner to the needs of those whom he might decide proper to address. While this method might require some daily attention, it would in all probability result in influencing kindly

the hearts and minds of many, and in some cases would be likely to secure the attention and attendance of those who belong to this afflicted class. The same method might be used in addressing tracts or letters of consolation to those who are sick, who might, upon their recovery, through this agency, be made to place themselves under the influence of the preaching of one who had been mindful of them when sick. This method could be grandly worked through the agency of some member of the "Shut-in Society." It would give delightful occupation, and be the source of great good and happiness to all parties concerned, thus to engage the permanently sick in the work of the church.*

*Admission by Ticket.*—The method of admission to religious services only by ticket, used by Mr. Spurgeon, of London, by Mr. Moody, the Evangelist, and by various other successful Christian workers, is not designed, as might at first seem, and is generally supposed, to restrict the number, or to render it difficult to obtain admission to the religious services conducted by these individuals. Instead of restricting the number, or diminishing the size of the audience, the plan is well calculated to secure the more sure attendance of a full audience. It is found in the actual experience of men far less prominent, that in any special effort the attendance is greatly augmented by the announcement that no one will be admitted without a ticket. Humanity is so constituted that nobody desires to do what everybody can do, and everybody desires to do that which is regarded as possible only to a few; and the moment there seems to be any restriction, or limitation, or difficulty put in the way of those who might attend, their desire to overcome those difficulties leads them to make the effort which results in guaranteeing their presence. Take, for instance, the case of the meetings held in Brooklyn by Mr. Moody and Mr. Sankey. They desired to reach the workingmen in the mills, shops, etc. Individuals were sent to these places to distribute from 10,000 to 20,000 tickets among this class of men. The mere fact that the individual was the possessor of a ticket, would continue to suggest, "I have a ticket, and I might as well use it." If he could not himself attend the meeting, he would be very likely to offer his ticket to some other individual, and thus the non-church-going individual would become a co-laborer in securing the attendance of a large audience.

Suppose a pastor in a city of 10,000 inhabitants or upwards should decide to preach a series of three or four sermons to boys between the ages of twelve and eighteen years, and tickets were to be sent to the

*See the chapter on Benevolent Work for full details concerning the "Shut-in Society."

schools to be distributed to boys between these ages by the teachers, the presence of nearly every individual who received a ticket would be almost assured, unless there should be some manifest, inherent difficulty either in the preacher or the place where the meeting was to be held.

It is not our purpose to assert that the mere issuing of tickets will guarantee a large audience. If used under ordinary circumstances, it might be, both to the minister and the community, a revelation of the absolute folly and lack of good judgment on the part of the one who had adopted the method. But what we do desire to say is, that in very many instances the issuing of tickets would be an element which would minister greatly to the securing of a larger audience, and in more cases than is usually supposed, they could be used with great benefit.

*Holding the New Comers.*—If the new comers in any church can be crystalized into regular attendants, the success of the congregation, at least so far as numbers is concerned, is largely assured. We have known of a goodly number of instances where pastors had met with marked success in holding the occasional attendants by passing quickly from the pulpit, either through the basement or down the aisle to the vestibule, and there shaking hands with the audience, and particularly with every stranger as he passed out. While a temporary resident, some seasons ago, in a place of summer resort, we worshiped with a congregation served by a pastor who had made this one of the great elements of his success. After the service, and before the pastor pronounced the benediction, he gathered up his hat and cane, which he held in his left hand, lifted his right hand as he pronounced the benediction, and as he drew near to the "A-m-e-n," he began to bend for the door, and before the congregation had time to move into the aisles, he had hurried to the vestibule. Dr. Oliver Wendell Holmes has emphasized the truth that "the nation which shortens its weapons, lengthens its boundaries." This is equally true in the sphere of a minister's labors. He who shortens the distance between himself and his hearers until hand reaches hand, and heart beats responsive to heart, not only enlarges the sphere of his usefulness, but wins for himself a dominion over the hearts of his people, which will be permanent for good both for time and eternity.

*Securing the Attendance of Sunday-school Scholars.*—It is sadly to be regretted that so few parents bring their children with them to the services of the church. They seem to think that the Sunday-school is "the children's church," and the children are likely to come to regard the Sunday-school in the same light, and therefore when they have attended upon its session, they regard themselves as free to use the rest

of the day in the attainment of their own wishes. The great trouble, however, is that when children have not formed a habit of attending church, the Sunday-school has but a slight hold upon them, and when they arrive at the age of fourteen or sixteen, they are likely to drop out of the school, and be lost both to the school and to the church. Any legitimate means which will secure their attendance upon the preaching of the gospel can but be productive of great good. The following method was adopted in one of the Sunday-schools of Camden, N. J., as related by one of its own members, with the following good result:

"In our school, we have been measurably successful in securing the attendance of scholars at the preaching service, until now about sixty per cent. of those who attend Sunday-school in the afternoon are regularly at the morning public worship. This has been maintained for several years, and we are glad to notice that to all who thus honor themselves and him whom they serve, it seems a delight to be there; and I am sure our pastor will gladly testify that he has no more attentive or appreciative hearers than these young people from the Sunday-school. We have secured this by constant effort, principally in the following directions:

"First, as a part of our opening service, all who are present at the morning preaching service are requested to rise. They are then asked to name the book, chapter, verse, and words of the morning text, which they do gladly and promptly; no word of rebuke is spoken to those who did not rise, and thus confess to their absence in the morning, but a kind invitation is given them to come the next Sunday. The question is asked personally by the teacher of each scholar, 'Were you at church this morning?' and their attendance is noted on the class record, and remains there permanently to their credit.

"Second, by the use of the church attendance card, the scholar can have his record of church attendance noted each Sunday, by the secretary of the school punching the dates which are printed on the margin. On the reverse side of the card, which is three and a quarter inches wide and four and five-eighths inches long, there is plenty of room, in the spaces ruled for each Sunday, to keep a full record of the morning texts and the name of the preacher.

"Third, the secretary, in his report which is read before closing, gives, with the other items of information, the number of scholars from each department who were at morning church service. As one good result from the success already attained, we now have little or no trouble to retain our older scholars; they are at church in the morning, and in the afternoon the grey-haired men and women of threescore years and

ten gladly join in the study of the word, with the young men and young women, and these as cheerfully ponder the same truth in company with the lads and lasses of more tender years; so the imaginary dividing line between church and Sunday-school is being broken down, and we respond each Sunday at all these services to the voice of God, spoken more than thirty centuries ago through his servant Moses: 'Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.' "

In one of the Sunday-schools of Pennsylvania, good results were secured by arranging that each of the classes of the Sunday-school in turn should furnish the floral decorations for the church, upon succeeding Sundays. The result was that the church was not only tastefully adorned with flowers from Sunday to Sunday, but each of the classes was desirous of attending, not only upon the day when they had decorated the church, but also upon the other Sundays in order that they might see how the efforts of the other classes compared with their own. The teachers were also in turn interested in the work of their classes, and thus much good was accomplished.

Further suggestions in reference to preaching to the young will be found in a later chapter on "Sermons to Children." The following is a page from a little record book of either 26 or 52 pages, which are in use with success by some schools. The books are distributed to each scholar, and are returned to the Superintendent or Secretary at the end of the period designated.

ST. JOHN'S LUTHERAN CHURCH, LANCASTER, PA.

Sabbath, _____ 1887.

Sermon by Rev. _____

From Book of _____ Chapter _____ Verse _____

Text: _____

_____

_____

I was present at this service and heard the sermon.

*The above is correct:*

_____ *Teacher.*

_____ *Scholar.*

*Reaching the Non-Church-going Classes Through the Sunday-school.*—Just across the street from the massive Union Park Congregational Church, in Chicago, Ill., is the small park which loans its name to the church. On Sundays it was the resort of idlers and loafers, a playground for children, a meeting-place for politicians, a place for courtship, as well as a pleasant resort where hard-worked mothers were accustomed to bring their children for a breath of fresh air. For two summers the congregation and pastor went out and met these people in an afternoon open-air meeting. The third year, the order was changed. The Sunday-school rooms were thrown open at four o'clock for a meeting designed chiefly for children. The officers, together with an efficient corps of teachers and a good band of helpers, unite in the effort. In addition to the sound of music sent forth by a voluntary orchestra of piano, flute, cornet and violins, a dozen or more young ladies would go out into the highways of the park, two by two, and invite the people to come to the services. These are very simple. A short prayer, plenty of instrumental music, joined with plenty of singing of gospel songs, a brief address, so plain that the youngest could understand it, the recitation of Scripture verses upon the cards given out the week before, and of the Beatitudes, and the Twenty-third Psalm. At the close of this brief service each of the three hundred or four hundred children received a bouquet of flowers which some young ladies had prepared for them in another room. These flowers given away each Sunday proved a very great attraction to many, and possibly to most, *the* great attraction. Thus large numbers, week after week, are brought in from the surroundings which would cause them to regard Sunday but lightly, and placed under such influences as would throw a sacred halo about at least a single hour of God's holy day.

*Noting the Attendance of Members.*—While it may not always be judicious for a pastor to regularly follow up persons who are absent from a single service, yet it is essential that he should know who of his members are regular, and who are irregular in their attendance. This information may be secured by having several roll-books, one for each aisle or row of seats in the church. Opposite, and following the number of the pew, there should be a list not only of the heads of the family occupying the pew, but also of every member of the family. Thus the record can be kept in numerical order. Two or three or more young men shall be placed in charge of these books of record, who shall take their position in the gallery, or at the end of the church, where they may be able, by the aid of the roll-book, rapidly to discover the presence or absence of each member of every

family worshiping with the congregation. These books should be placed in the hands of the pastor for his inspection every Monday morning. It is easy to discover that this plan will speedily reveal a vast amount of work to be done. This may be accomplished either by a printed notice sent by mail with kind pastoral greetings, and such other matter as the mind of every pastor would suggest, and also inquiring after their health, and saying that if they are not well, the pastor would be glad to call upon them if they will kindly apprize him of their sickness. Or the congregation may be districted in sections, with committees whose duty it shall be to look after absentees in their several wards or district; or the pastor may send a request to some member of his church living in the vicinity to call and inquire after the absentees.

*Securing Attention and Attendance by Special Service.*—An entire community may occasionally be awakened to special attention by calling forth the sentiments and views of some class in the community, and making the information thus secured the basis of a series of two or more sermons. This plan was successfully tried a couple of years ago by Rev. Washington Gladden, who afterwards published his sermons in a small pamphlet entitled "The Young Men and the Church—Why Some of Them are Outside, and Why They Ought to Come In."* The purpose of the sermons was to secure the objections in the minds of young men to the church, and to gather the reasons they give for remaining away from the church, and then to present the counter-reasons why they should be in the church. In the preparation for this course of sermons Mr. Gladden issued the following letter which was sent, by the coöperation of some young men of wide acquaintance, to about two hundred representative young men in the city of Columbus, Ohio, some of whom were members of the church, and many of whom were not. The letter read as follows:

"My Dear Sir:—You know many young men in this city who seldom or never attend church, and many more who occasionally attend, but do not identify themselves with the work of the churches.

"You have heard young men of both these classes express their views on the subject. What reasons do they give for holding aloof from the churches?

"I am very desirous of finding out how this matter lies in their minds, and I shall consider it a great favor if you will report to me, within a day or two, without mentioning the names of persons, some of the explanations given by young men of their absence from church, and their refusal to enter upon the Christian life.

"I shall regard your communication as confidential. I only wish to get at the obstacles, real or imaginary, which keep so many young men out of the churches. You can help me, and I feel confident that you will do me this great kindness.

*Pamphlet, pp. 71, Congregational Publishing Society, Boston.

"If you have not time to write at length, you may state those objections or excuses in the briefest terms; but I shall be glad to read all that you are willing to write."

Rev. F. E. Clark, pastor of the Phillips Church, Boston, used a similar method in his book, entitled "Danger Signals, or the Enemies of Youth, From the Business Man's Standpoint," in the preparation of which he consulted a large number of merchants of Boston.*

The Rev. William P. Evans, of Columbia, Pa., during the past winter preached a series of sermons on "Success in Life." In securing the material and information to be used he sent a large number of circulars to the business men of that city. His idea was to interest and benefit the entire community, and he therefore addressed his circulars not only to successful merchants, but to successful men even in the humblest walks of life. The result was that the entire community become interested. The pastor gave himself earnestly and zealously to the preparation of the subjects, and the audiences entirely filled the church, and not a few of the new-comers continued to worship there after the series had closed. As the circular used in connection with the services is suggestive, we present a copy of the same below:

"COLUMBIA, PA., Nov. 1, 1886.

"*Dear Sir*: Will you kindly answer the following questions? It is my intention to use the information which I obtain in this way, in a course of sermons to young men on *Success in Life*. Anything that you communicate will be regarded and treated as confidential, so far as the author is concerned. No personal reference will be made, but I wish to gather the experience and opinions of our representative business men, and be thereby better prepared to speak profitably to our young men on the subject mentioned above.

"1. What do you consider essential elements of success, for a young man entering upon such a business or profession as yours? 2. What, in your observation, have been the chief causes of failure in commercial and professional life? 3. Were you a resident of this town during your childhood? 4. Were you in the habit of attending Sunday-school in your boyhood? 5. If so, at what age did you cease this attendance, either as a scholar or teacher? 6. Are you now a church member or a regular attendant at religious service on Sunday? 7. At what age did you begin business life or undertake self-support? 8. What is your opinion as to the age when a boy should leave school and enter business life as an employé? Add any remarks you may see fit, on the habits and customs of the young men of the present day, either good or bad, with reference to their probable effect on their success in life.

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*This book will also be found very serviceable in preaching to the young. The subjects of which it treats are indicated in the following topics which form the subject of its nine chapters:

1. Introductory; 2. King Alcohol; 3. The Henchmen of King Alchohol; 4. Dirt in Ink; 5. Trash in Ink; 6. The Low Theatre; 7. The Gambling Den; 8. The Leper of Impurity; 9. Sappers and Miners of Character. Published by Lee and Shepard, Boston, nearly 200 pp., price $1.

"Please number your answers to correspond with the questions, and use the enclosed envelope to send me your reply through the post office. As I wish to enter upon the preparation of these sermons at once, an early compliance with this request will be esteemed as a kindness. *

"Truly yours,

"WILLIAM P. EVANS."

The subjects of the several lectures are as follows: Sunday evening, December 5th, "Success;" Sunday evening, December 12th, "Failure;" Sunday evening, December 19th, "What Have Religion and the Church to Do With It?" Sunday evening, December 26th, "The Young Men of Columbia; What is to be Their Future?"

## PRAISE SERVICE.

A special praise service is often so conducted by pastors as to make it a means of great attraction to the occasional church-goer, and we have known of instances where the praise service recurred as often as one evening in a month, and attracted larger audiences than could possibly gain admittance within the church. The programme, including addresses and all, was so arranged as to be short, sharp and decisive in every particular.

In my own work I have found that special praise services could be arranged with reference to the history of the incidents, or circumstances, which led to the writing of various hymns. Many of these are intensely interesting, and tend greatly to endear the hymns to the minds of all who are acquainted with their origin. After announcing the hymn and before reading it, the history may be related, after which the whole congregation will join with great spirit in singing the hymn. Then can follow any incidents connected with the use of the hymn, either in the experience of some individual or in the service of the church, or a brief sketch of the author's life or character. In the preparation of such praise services the volume entitled "English Hymns, Their Authors and History," by Rev. Samuel W. Duffield, will be found of great assistance.†

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*In preparing to preach such a series to young men, the book written by Wilbur F. Crafts, A. M., entitled "Successful Men of To-day," published by Funk & Wagnalls, 276 pp., paper cover, price 25 cents, is a most stimulating book to be read not only in preparation, but one of the cheapest and grandest books that can be placed in the hands of any young man whom the pastor would specially stimulate and encourage. The chapters on "What Churches May Learn From Commerce," and "Business Maxims Applied to Church Work," will also prove suggestive to all who are interested in the enlarged activities of the church.

†The especial features of this volume are: "A Critical Study of the History of our Best-known Hymns," "A Series of Biographical Sketches of their Authors," "Incidents Connected with their Use in the Service of the Church," "Illustrations for the Benefit of Pastors, Leaders of Praise Meetings, Sunday-school Teachers, and Working Christians," "Literary Studies, Cognate with other Portions of English Literature," "Tracings of the Remoter Origin and Foreign Sources of Hymns," "An Alphabetical Arrangement to the Entire Work, Supplemented by Several Exhaustive Indexes of Names, First Lines and Topics." Published by Funk & Wagnalls, 12mo., cloth, 675 pp., price $2.50.

"The Story of the Hymns," by Hezekiah Butterworth, (American Tract Society, 295 pp.), and also "Illustrated History of Hymns and their Authors," by Rev. Edwin M. Long, (P. W. Ziegler & Co., Philadelphia, Pa., 558 pp.), are helpful and suggestive. It is always best if the entire service (not including the hymn in full, if hymn books are at hand,) can be printed in pamphlet form, and distributed through the congregation, that all may join heartily. Where this cannot be done for want of means, pastors often use the duplicating process, either a gelatine pad, electric pen, or a cyclostyle. Indeed, no pastor in a congregation of limited resources can well afford to be without some mode of manifolding programmes, pastoral letters, tracts, circulars, etc. By the exercise of a little taste in display and ornamentation, programmes may be gotten up in a very attractive manner.

No church is fully equipped for service until every pew is supplied with copies of the Hymnal in use by the congregation. Some congregations adopt a plan of keeping a large supply of hymn-books in the vestibule, and handing a copy to each stranger or visitor as they pass into the church. These are gathered after service, and again returned to the vestibule, to be used in supplying other strangers and visitors at the succeeding service.

Where the expense of purchasing a sufficient number of hymn-books to furnish every pew, or supply all visitors, seems too heavy, it is often found helpful to have slips printed which shall contain the full *opening service*, *liturgy*, *hymns*, *etc.*, which are in continual use *every* Sabbath. These are furnished to all worshipers, and thus the entire congregation is enabled to enter into the service.

*Notes and Hints.*—In New York, and other large cities, the churches are furnished with bulletin boards in the form of a shield or some other comely shape, giving the name of the church, the hours of service, etc., etc. In New York particularly, the name of the sexton is usually given, together with his residence or place of business, while the name of the pastor is seldom given. The reason why the sexton's name appears is found in the fact that nearly all of the sextons are also undertakers, and thus their business is advertised. This information may be desirable for those who have the physically dead in their houses, but we have never been able to divine why the name of the pastor, together with his address, should not also be given for the information of those who are interested in the *spiritually* dead. Of all men in a community, a minister of the gospel should be at all times most accessible, and yet to a stranger in a large city, he is often the most difficult man to find.

The columns of the daily papers could be more generally used with

success in securing the attention of the public, and thus in a measure interesting them in the work of the church. The public press may be used in such a way as to offend both the judgment and the taste of the community, but such an injudicious use does not afford a sufficient reason for neglecting to employ so valuable a medium for reaching the community, and especially the non-church-going classes.

Audiences are often largely increased by holding meetings exclusively for men, or exclusively for women, preaching in series, and other methods which are detailed in their respective places throughout this volume.

It may sometimes be helpful to a pastor to distribute to all who pass out of the church such tracts as would be stimulating, calling the people to a further consideration of the subject which has just been presented from the pulpit. It might be a tract upon the better observance of the Sabbath, the obligations of church members, popular amusements, profanity, or any other subject to which their attention had just been called. In this way the impressions are often deepened, and the results of the sermon made permanent. Every pastor should possess the catalogues of the American Tract Society, which give the origin and purpose of each tract published by them. The catalogue of uniformed-sized tracts is entitled "The Origin and Character of the Principal Series of Tracts," etc., and that of the small-sized, the "Descriptive Catalogue of the Gems of Truth," etc. These may be had from the society by enclosing a stamp with a request.

A very appropriate adornment to a pastoral card is a small cut of the church and street chart, which may be printed on the reverse side of either a visiting card, or a card giving the hours of service, etc. We have seen church cards and circulars which occupied some portion of the space by giving the numbers and locations of the fire-alarm stations, condensed calendars for the year, and other information which would likely cause it to be retained by such persons as are not interested in the church, but who would desire the information printed upon the reverse side of a card or the fourth page of a little pamphlet.

# CHAPTER IX.

## THE SACRAMENT OF THE LORD'S SUPPER.

IN securing the attendance of members at the Sacrament of the Lord's Supper many pastors have found the use of circular letters, through the mails, to every member, of great advantage. The following will serve as illustrations:

"THE MANSE, Sept. 29, 1886.

"*Dear Friend:*—It is a matter of great sorrow to many that the meeting for preparation for the LORD'S SUPPER is, as a usual thing, very poorly attended.

"Of all our services, except those on the Sabbath, this ought to be the largest. It is a service no one can afford to lose.

"While preparation of a proper kind is possible without attendance on such a service, it is feared that those who do not spare the hour required for the service fail to set apart any time at all for private preparation.

"If you are of those who have been in the habit of neglecting this service, will you not ponder over your obligation to be present, and plan to come on Saturday afternoon at 2:30, and be by your presence, alone, a blessing to others.

"In order that this meeting may be one of great blessing to all, will you not remember it often in prayer, and also ask that the coming Sabbath may be the beginning of a revival.

"Sincerely, "YOUR PASTOR."

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"PHILADELPHIA,_____188

"Mr_____

"Dear_____

"Allow me to inform you that according to announcement the Holy Communion will be celebrated in our church on next Sunday morning,_____

"The Preparatory Service will begin at 10:15 A. M.

"'The Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood, this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.' —1 Cor. 11:23–26.

"Yours truly,

"WM. ASHMEAD SCHAEFFER,

"Pastor St. Stephen's Evangelical Lutheran Church."

# CHAPTER X.

## SERMONS TO CHILDREN.

THE absence of children from the regular services has justly been lamented. There are few congregations where children are found scattered through the audience in any considerable numbers. In every age the tendencies of the pulpit have been ever upward to the level of the most cultured, and the most scholarly. The aspirations of the pulpit continue unconsciously to lift it above the children and the masses of the people. Even the language of the pulpit becomes different from that in common use in everyday life, until it ceases to speak in the language best understood by all the people. Jesus found occasion for lessons of divine import in the mustard seed, in the sower who went forth to sow—the door, the water, the vine, the sparrow—anything that chanced to be about the Master was seized upon for an object lesson, that he might touch the people with the saving truths of redemption. If Jesus had lived in this age of the world, he would have been just as free to use the many common objects by which we are now surrounded. But what speaker or what congregation, to-day, does not feel that the minister has descended from the dignity of the pulpit, and used language unsuited to it, when he uses terms which represent even the necessaries of our present daily life. He may speak of salt, for Jesus spoke of that; but the moment he speaks of sugar or molasses, or butter, or any other article which is just as worthy, he seems to have descended to a level which lacks both dignity and gravity. While we might lay ourselves open to criticism were we to recommend the use of these and similar terms in the pulpit, yet the illustration serves our purpose, in showing that the language of the pulpit is not the language in use in everyday life. In so far as we cease to use the language of everyday life, we lose our grip upon the masses of the people, and upon the children as well. Every revival in the Christian church, from the time of Christ to the present, has owed its success to the fact that it began, not with the most refined, or the most influential, or those of the greatest intellectual culture, but with the common people, and in so far as the church fails to reach the common people and the rising generation, it is shorn of both its efficiency and power.

*Five-Minute Sermons.*—In reaching the children, many pastors have been very successful by adopting a five-minute sermon to children before

beginning the regular sermon to the older people. Children's sermons are always enjoyed even by the older members of the congregation. The story that moves the younger, or the illustration which is made the medium of revealing spiritual truth to them, will not fail to reach the older ones. It is by no means an easy task for a pastor to prepare an impressive little sermon of five minutes, fifty-two times a year; and recognizing the difficulties of continuing the work, many pastors have been slow to begin the five-minute sermons to children. Pastors who design to use this method will find helpful suggestions, entitled "Talks to Boys and Girls About Jesus," by Rev. W. F. Crafts, A. M., (Funk & Wagnalls, 381 pp., price $1.50); "Children's Meetings, and How to Conduct Them," by Lucy J. Rider and Nellie M. Carman, a most excellent compilation, (F. H. Revell, Chicago, 208 pp., cloth, 75 cents); "Truth Made Simple," by Rev. John Todd, D. D., (Congregational Publication Society, Boston, 424 pp., price $1.25); there is also a volume of sermons to children by Dr. Todd; "Brighter Than the Sun, or Christ the Light of the World," by Rev. J. R. Macduff, D. D., (Robert Carter & Bros., New York, 433 pp., price $2).

At a session of the Vermont State Sunday-school Convention, one of the questions presented was, "What can be done to bring the Sunday-school to church?" "The question was discussed under the four heads: What can the Superintendent do? the teacher? the pastor? the parent? Among the answers elicited from the audience were: The *superintendent* can (1) lead the children to church; (2) question them about the sermon; (3) keep a record of church attendance; (4) announce the public services; (5) coöperate with the pastor in securing occasional services for the children. The *teacher* can (1) teach the children to attend church; (2) go himself; (3) speak well of the pastor and the church. The *pastor* can (1) preach so that the children can understand; (2) have one or more hymns for the children; (3) attend the Sunday-school himself; (4) get acquainted with the children; (5) teach a class in Sunday-school; (6) urge parents to bring their children to church. The *parent* can (1) take the children to church, not send them there; (2) make room for the children in the pew; (3) speak well of the pastor and the preaching."

### SEED THOUGHTS FOR SERMONS TO CHILDREN AND THE YOUNG.

*Conscience.*—This hard subject may be aptly illustrated by taking two oyster shells, asking what they are, describing the oyster, how he opens his shell and allows the sunlight to fall in upon him, how he is thus exposed to danger because of the fish, in search of food, which may sud-

denly devour him. He has no ears or eyes—has no sense by which he could tell the approach of danger. The only sense he has is that of feeling. The little crab has eyes, can see the fish coming, but cannot protect himself, so he crawls into the oyster-shell. When he sees the large fish coming, he pinches the oyster, and the oyster quickly closes his shell. So with individuals; they cannot see or hear sin, or be conscious of the presence of sin, except as *conscience* gives the warning. The same thought may be illustrated by the bird which follows the buffalo. The buffalo when grazing can see only its nearest surroundings. When danger comes in sight, the bird flies up and gives the warning, and the buffalo escapes. Or it may be illustrated by an alarm-clock which wakens us from sleep. If we rise promptly the first morning, it will waken us again the next morning. As long as we continue to obey it promptly, it will waken us; but as soon as we neglect heeding its voice we cease to be awakened by it.

*Sin.*—Take two apples. One—large, beautiful, perfect; the other—fair in appearance, but dwarfed in size, and worm-eaten. Cut open the worm-eaten apple. Show how the worm has eaten at the core. Ask how the worm got into the apple, whether he ate his way from the outside inward, or whether he ate his way from the core to the outside of the apple. The scholars will be surprised to learn that he ate his way out, and will be anxious to know how he came at first to get in. When the apple was extremely small, when it was just beginning to take the form of an apple, an insect stung it, and deposited the germ of destruction. When the apple grew and the warm summer sun shone upon it, the germ developed into a worm, and when the worm grew strong he began to eat his way out of the apple and thus deformed and ruined it. This will illustrate natural depravity, or the wickedness in the individual heart. When the human race was in its infancy, Satan made Eve believe a lie. He begat sin in her heart and mind. This wickedness, and sin, and unbelief has been constantly eating its way out of the heart of the human race, and deforming the life and ruining the happiness of mankind. So Satan puts evil thoughts into the hearts and minds of children, inspires them to be disobedient to their parents, to tell falsehoods, to play truant. When children and grown people do wrong it is because there is wickedness in their hearts, rather than because there are evil influences ouside of them. Therefore it is necessary that we should all be converted and God should take away our wicked hearts, and give us good hearts.

*Sunday-school Children vs. Those Who Do Not Go to Sunday-school.*—This may be illustrated by a beautiful bouquet of cultivated garden flow-

ers, which will represent the children in the Sunday-school. Another bouquet of flowers, which grew upon weeds along the roadside, will illustrate the children who run the streets, spend the Sabbath in the fields and disregard God's day. Call attention to the differences and the influences which produce them.

*Omniscience.*—A fish in a glass aquarium, vainly seeking to hide from the beholder, will illustrate how fruitless are the efforts of man to conceal himself from God. Men can look through the glass and the water and see the fish at all times. So man is constantly in the sight of God. No building, no brick wall, nothing conceals from God. His eyes are in every place, beholding the evil and the good.

*Conversion.*—A stone, very much the size and shape of the heart. Prick it with a pin. It cannot feel. It is insensible. So the heart of stone. Prick the hand with a pin. One feels it quickly. God offers to take away our hearts of stone, and to give us a heart of flesh; one which can feel his love and be grateful for all his blessings.

*The Godly vs. the Ungodly.*—Take some grain still mixed with the chaff. Standing before the audience, pour the chaff from one hand into the other, then blow gently, separating the chaff from the grain without explaining. Read the 1st. Psalm, and then make the application.

*True and False Professors.*—May be illustrated by gathering a handful of wheat in which are mixed the weeds which grew among it. Read Matthew 13:24–30 and 37–42. Explain and apply.

*Effects of Evil Influences Upon the Face.*—Get soft, plastic, gum face. Show how it can be distorted by squeezing in the hand. When the pressure is removed the face returns, but if the pressure is often applied or too long continued, the form of the face becomes changed. So every good thought and bad thought, every good desire and bad purpose shapes our faces. If often repeated, they make the differences seen in the faces of murderers, and robbers, and drunkards, and misers, as compared with men who are godly, and sober, and honest, and benevolent. God thus becomes as the Psalmist says, "the health of the countenance."

*The Heart a Fountain.*—Keep thine heart with all diligence, for out of it are the issues of life. Describe the spring on the side of the mountain. Its stream flows through the fields. One day the farmer's cattle die from poisoned water drunk from the stream. He does not filter the stream, or seek to render the water pure by just simply cleansing it in the field, but he goes to the spring on the side of the mountain, and takes out the poison which had been thrown into the spring by some enemy. Soon all the stream becomes pure. So the heart is the fountain which must be cleansed, "for out of it are the issues of life."

*Temperance.*—The character of alcohol, and its presence even in the purest liquors which can be purchased from the drug-store, may be visibly illustrated in the following way. Take a very shallow dish. Pour in a little water; bring a lighted match in contact with it. It will not burn. Empty the dish. Pour in a few drops of alcohol. Apply the lighted match, and the alcohol burns with a lurid flame. After the alcohol has burned away, pour in another teaspoonful of alcohol, into which sprinkle a little salt or camphor, which will give color to the flame. After it has burned away, pour a tablepoonful of the best brandy into the dish. Bring a lighted match in contact with it and the alcohol will burn for a considerable period. The fallacy of the prevalent idea among the uneducated people that liquor will aid digestion, may be shown by breaking an egg and pouring the white of it into a bottle, (this can be done before it is brought into the presence of the audience), to show the color of the white of the egg. Now add a little alcohol, and immediately the egg coagulates, or hardens. State that flesh is put into liquor to prevent decomposition, and in like manner, if liquor is taken into the stomach, it retards digestion instead of assisting it. The meat will decompose in water, but not in fluids containing alcohol.

*Our Wonderful Bodies.*—Upon entering a factory there is a wonderful roar of revolving wheels, and flying spindles, and clattering shuttles. In going into the streets of a large city there is great noise amid the busy traffic, the tearing down of old buildings and the building up of new ones. In these bodies of ours there is constantly going on work as multiform and changes as vast as those to be found in factory or city, and yet the work seems to go on noiselessly. In order to convince one, however, that there is such a vast change constantly being wrought in the human body, ask the children to place one of their fingers gently into their ear. The roaring noise one immediately hears is the sound of the blood in circulation in the body. This may be proven by stopping the ears with any substance other than the finger. The moment the finger is put into the ear, even in this little corner of the human workshop, one hears a roar like a small Niagara, or the ceaseless murmur of the restless ocean. It is the noise of the circulation of the blood. It is the voice of all the vital processes, the tearing down and the building up which is going forward in the body every moment of our life from the cradle to the grave. This example aptly illuminates the text, "We are fearfully and wonderfully made."

*Letting One's Light Shine.*—This thought was aptly illustrated at the anniversary of a Sunday-school in Baltimore, in the following way: "First the speaker showed an ornamental wax candle, decorated with

flowers, pleasing to the eye, but evidently only for show, and useless for light-giving purposes. *Such* a 'light' is no light at all; such a 'Christian' light-bearer no Christian should be. Then a little taper, burning brightly, was produced. That was to stand for the primary class of the Sunday-school. Beside it was placed a larger candle, also lighted, to represent the intermediate classes and their light-giving. Then a tall lamp was shown as the symbol of the Bible class. Finally, beside all these another lamp was placed—a perfect lamp, yet a useless lamp,—for it had no oil in it. So when the Bridegroom cometh there will be some whose lamps will be useless because they are unprepared. 'Be ye ready therefore.' 'Let your lights * * shine.'"

*The Christian Bee-hive.*—Draw a bee-hive on the black-board, and then show what kind of bees should abide in this hive, such as "Be joyful," "Be thankful," "Be prayerful," "Be devout," etc., etc.

*Christ, the Door.*—The *Sunday-school Times* gives an account of a very beautiful service held at the La Fayette Square Presbyterian Church at Baltimore. "The theme of the exercise was 'Christ as the Door of Salvation.' On the platform was erected a representation of a wall, in which was a closed door. The question was asked 'To what is Jesus the Door?' which was answered by five scholars, who came upon the platform with the following mottoes: 'Salvation,' 'Access to God,' 'Happiness,' 'Heaven,' 'Eternal Life.' After the recitation of appropriate texts, the mottoes were hung on the wall at the right of the door. The school then sang the hymn, 'Open Wide for Us the Door,' during the singing of which the door slowly opened, disclosing a beautifully illuminated cross, over which was suspended a golden crown. The sentence, 'Enter ye in at the straight gate,' was recited, and the duet, 'Beautiful Gate,' was sung. The next question was, 'What steps are necessary in order to enter?' when the mottoes 'Faith' and 'Repentance' were placed upon the steps to the door. The question was then asked, 'Is this door always to remain open?' in response to which the parable of the ten virgins was recited; and when the verse was reached in which occur the words, 'They that were ready went in with him, *and the door was shut*,' the doors slowly closed, while a quartette sang, 'Too late, ye cannot enter now.' The question being asked, 'What closes the door?' the scholars brought forward the mottoes, 'Refusal,' 'Delay,' 'Unbelief,' 'Neglect,' 'Death,' and after reciting appropriate texts, hung them at the left of the door. The whole school then sang, 'Why do you wait, dear brother, Oh, why do you tarry so long?' thus bringing the exercises to an impressive close."

*The Little Foxes.*—Rev. W. H. Fishburn, of the Lutheran church at

Lykens, Pa., recently preached a sermon to children from the Song of Solomon 2:15, as follows: "DEAR CHILDREN:—Solomon says, 'Take us the Foxes, the LITTLE Foxes that spoil our vines, for our vines have tender grapes.' He only talks about the LITTLE Foxes; he was not afraid of the BIG Foxes, for they were too big to get into the vineyard through the openings in the hedge. But the LITTLE Foxes could get in, because they were so small and could creep through a very little hole. But after they once got in they liked grapes so well that they did not want to come out; and by and by they grew so big and fat that they could not get out. They had to stay there.

"So little SINS creep into our hearts. They stay in there so long, and grow so big, that we can't put them out if we try. We should be careful to keep the little SINS out of our hearts, and if any have already got in we should ask God to put them out and not let them come in any more. I will tell you the names of some of the Little Foxes that creep into children's hearts, so that you may be able to be on the lookout for them.

"One is called 'I CAN'T,' and he is a very bad Fox. Another is called 'I DON'T CARE,' and he is even worse. Then there is one called 'I WON'T;' another, 'I DON'T WANT TO;' a third, 'IN A MINUTE,' and a fourth, 'IT DON'T MATTER.' These are all very bad little Foxes, and if they grow big in our hearts, we will become bad men and women. Let us be careful to keep the doors of our hearts shut so that these Foxes can't get in. Tell your Mamma to watch for the Foxes, and to warn you when she sees one creeping into your heart."

The above sermon was printed on a single sheet of paper, the head of which was illustrated by a very neat home-made engraving, 2x4 inches in size. Mr. Fishburn secured from the printer an old electrotype of an advertisement, mounted on wood. Without removing the electrotype, he engraved on the back of the block in outline, with a pocket knife, a fox. The engraving aptly illustrated the sermon, and was distributed to the children before they left the church. We have named this instance in order to show how easily a sermon may often be illustrated without expense, and yet in an impressive manner. Blocks of this sort are type-high, and need no other preparation.

# CHAPTER XI.

## THE WEEK-DAY SERVICE.

### THE PRAYER-MEETING.

IT is scarcely possible to overestimate the importance of the prayer-meeting. It is the pulse which manifests the spiritual condition of the people who should be interested in it. Its presence in the church of Christ dates back to the time when the little band of disciples gathered in that upper room in Jerusalem, and "there continued with one accord in prayer and supplication." In the midst of this praying band Jesus came to bless them, both then and again, with his own presence. When Peter was imprisoned, "prayer was made without ceasing of the church unto God for him," and when he was delivered by the angel, he came immediately into the house of Mary, the mother of John, "where many were gatherered together praying." If Pliny and the other Roman historians are to be believed, even after the dispersion, they were in the habit, throughout the empire, of meeting for prayer and praise. Its shining way may be traced throughout the darkness of the surrounding gloom of the heathen nations until its light almost goes out in the impenetrable night of the dark ages, which precede the Reformation of the sixteenth century. But its flame lived to light the way of the Waldenses in the valleys of Piedmont in the thirteenth century, and in the seventeenth century it illuminated the gloom of the forest solitudes where, in some secluded ravine, the faithful Salzburgers gathered at night to read the Scriptures and Luther's and Spangenberger's sermons, and then to join in singing and prayer. With the bringing forth of the Bible, it glows with a new lustre, and its way may be traced through Germany and Scotland and England and wheresoever the power of the gospel was felt. In many a Mayflower it was transported across the Atlantic to be kindled in every Plymouth from Maine to Florida and now to glow from sea to sea.

Space will not permit us to enter into a full consideration of the prayer-meeting in all its bearings. A prayer-meeting, strictly speaking, is not an experience meeting; it is not a meeting for the study of the Bible, or for preaching, but is purely a devotional meeting. But the term has come to include the ordinary week-night service, at which a lecture, or even a sermon, is sometimes presented for the edification of the audience. It is in this somewhat larger sense that we present it here, giving it such

considerations as we have been able to gather from various sources, and which may be adapted to the needs of any who may examine these pages.

A good prayer-meeting is a thing which cannot be manufactured to order. Much can be done for its improvement, much can be done to make it the means for larger usefulness and blessing in the church; but the real and permanent improvement of a prayer-meeting is only possible where the standards of Christian life are lifted above the defilements of worldliness, and where the indifference of a congregation gives place to a universal endeavor and work for Christ. It is impossible to conceive of a live prayer-meeting in a dead church, or, contrariwise, to conceive of a live church incorporating within itself a dead prayer-meeting. An improved prayer-meeting is decidedly dependent upon the improved spiritual life and Christian activity of the members of the church, upon which, in turn, it also has its reacting influence. The spiritual needs of a congregation are not unlike the physical needs of an individual; whatever infirmity may afflict the body will be most successfully relieved, not only by local treatment, but by that treatment which restores the entire man to his best physicial powers.

*How to Make the Prayer-Meeting Interesting.*—There is a quite general complaint all over the country that the prayer-meeting is not sufficiently interesting. The question arises, "What is wrong?" "Why do not people go away with a sense of having being benefited?" In many instances the answer may be found in this: that the people have a mistaken idea with regard to the prayer-meeting. They regard it as a place where they are to go to get something; to be edified by what somebody else shall do or say; to be blessed by somebody else's petitions. They go to the meeting with the idea of "getting," when they should go there with the idea of "giving." Each one goes with the idea that every one else is to do something that shall contribute to their individual happiness. Their purpose is purely selfish. If each and every one should go with the idea that he was to do something, or say something, which should contribute to the encouragement or edification of the others, all would be edified, and all would go away blessed. The first essential, then, in making a prayer-meeting interesting is to correct this false idea. All are under obligation to contribute in at least one of the multiform ways by which all may help to make the meeting interesting.

After this idea has been corrected, much will depend upon the leader. He should know just what to read: the selection should never be long. He should know just what to sing, and should never sing too many stanzas. He should know just what he will say, and not occupy much time in saying it. Upon the part of all, there should be both spiritual

and mental preparation, promptness in taking part, brevity, vivacity, life, and a spirit of true devotion. The ideal prayer-meeting is never formal, stiff or conventional; but social, and yet devotional. If at any time the interest seems to lag, a change in the order of worship may be well for a time, or the introduction of a meeting of concerted prayer for missions, a text meeting, a thanksgiving prayer-meeting, an experience-meeting, a consecration-meeting, a promise-meeting, a Bible-reading, or some other variation may prove serviceable. An acceptable service, adapted and abridged from the Episcopal prayer-book, might be introduced, in which the entire congregation might unitedly lift their voices in prayer for a common blessing; or it may be simply "an order of service" abridged, printed on slips, and distributed through the audience for general use, so that all might unite. After the use of this common service, individuals might lead in extempore prayer, or as might seem best to the leader.

The directions given by Mr. Moody for the securing and maintaining of a successful prayer-meeting, are comprehensive as we find them in the following seventeen rules:

"1. Get the people near together. 2. Let the meeting places be well ventilated. 3. Have some good singing. 4. When we have special meetings let us have special prayer. 5. Let requests be received for special cases. 6. Let the minister or leader presiding do little more than give the key-note to the service. 7. It is well to give out the next subject at the previous meeting. 8. Do not scold the people who have come because the rest have not come. 9. If we are discouraged, do not let any one see it. 10. Do not have more than two prayers consecutively. 11. Do not have a formal address. 12. Have the meeting short. 13. Avoid discussion. 14. If you cannot get members to take part, go and speak to them about it alone. 15. Be sure and throw the meeting open half the time. 16. Be punctual. 17. Lastly, seek to make sure that in going to the meeting you are going to it in the Spirit."

*How to Get Members to Take Part.*—The best time to succeed in inducing persons to take part in prayer, or to rise to their feet and say a word for Christ, is when they are first converted. This may sometimes require that the pastor or leader should see them privately, but then, if ever, they will find it easy to speak from a heart that is filled with a new love and a new joy. This work may often be most successfully accomplished by forming a young convert's prayer-meeting, where the restraining influence of the presence of those more accustomed to public speech and prayer will be removed. The young, if the proper opportunity is early afforded them, will always come to be very helpful in

this direction. The organization of a Young People's Prayer-meeting will accomplish much, and if proper guards are thrown around it, not only will it tend to their growth in grace, but will also qualify them for larger usefulness in the prayer-meeting and in the church.*

A very excellent way to secure the assistance of those who are not accustomed to take part, is to arrange the meeting so that a place will be found for a goodly number to take part either in prayer or speaking. See them personally during the day, or send a circular letter to each, asking them to take part. Tell them that you do not want them to make a speech, only to hear a brief testimony for Christ, to say a few words of counsel or comfort. Urge upon them the importance of brevity; that all will be limited to three minutes, and that even a minute-man will be preferred. It is a great relief to a beginner when he knows in advance that if his words fail him, he may stop without making the brevity of his address the occasion of unpleasant embarrassment. We have known leaders to invite numerous persons whom they might meet during the day, and, naming to them the subject of the evening meeting, ask them to speak or pray when the very first opportunity was offered. Unless a positive assurance was given that the request would be promptly complied with, a second party would be asked to occupy the first opportunity, and if the leader was still not positive, he would ask a third party. In a similar manner he would ask various persons to occupy the second, third and fourth opportunity that should be given. Where the leader was assured by any person that he would occupy a given opportunity, he asked no one else to occupy that place, but where there was uncertainty, he asked two or even three to fill a certain place, always adding that if there was a vacancy earlier, they would promptly improve the first opportunity, and if any other took the place they had promised to occupy, they would follow as soon as the next opportunity permitted.

*List of Topics.*—For nearly ten years pastors have been using a series of selected topics, arranged each month, or quarter, or for the entire year. These selections are often made separately by those who use this plan, while others adopt such lists as are offered for general adoption and use. There may be some objections to these selected topics, but we have yet to learn of a single objection which has sufficient weight to counterbalance the united testimony of all who have used them. There are numerous advantages to be found in the use of lists of topics.

* Upon this subject see the very helpful volume by Rev. F. E. Clark, entitled Young People's Prayer-meetings in Theory and Practice, with fifteen hundred topics. Funk & Wagnalls, 167 pp., cloth; price 75 cents.

1. It brings system and order into the subjects to be considered in the prayer-meeting, and thus avoids that repetition which is more than possible in the prayer-meeting.

2. Not only will the subject take a wider range of Christian teaching, Bible History, doctrine and experience, but the subjects will bear some relation to each other, and thus be more edifying and helpful.

3. The pastor or leader is thus saved the unsatisfactory and often fruitless hunt for a subject, frequently spending so much time in the selection of a subject as to leave little or no time for the preparation.

4. It redeems the prayer-meeting from that desultory and fragmentary manner of studying God's Word, which is usually better calculated to confuse, rather than to acquaint the people with the Scriptures.

5. It enables the members of the church to acquaint themselves with the subject to be considered and to prepare themselves by reading, meditation and prayer to secure the greatest benefit for themselves, and to bear such a part as shall be to the edification of others.

6. It renders it impracticable for the leader to come unprepared and renders it possible for others to redeem the meeting, should the leader fail either to be present or to be prepared.

7. Provision can be made to study the Bible systematically, so that any portion, or the entire book, may be considered until the plan adopted shall have been completed.

8. The topics may be adapted to the several seasons of the year, the consideration of Home or Foreign Missions, Temperance or other special subjects.

9. The topics may be arranged in harmony with the sermons for the Sabbath, the teaching in Sunday-school; or the leader may arrange an independent series suited to the special needs of his own meeting, or he may adapt or modify that in use by prayer-meetings elsewhere.

10. Departure from the printed topic is always easy when rendered necessary by any special interest or unforseen providence.

We append some specimen of topics for the prayer-meeting, such as have been in use by pastors.

A LIST PREPARED BY A PASTOR FOR HIS OWN PEOPLE.

JANUARY.

5. Water turned to wine. John 2: 1-11.
12. The Nobleman's Son Cured. John 4: 46-54.
19. The Draught of Fishes. Luke 5: 1-11.
26. The Demoniac Cured. Mark 1: 22-28.

FEBRUARY.

2. Healing Peter's Wife's Mother. Mark 1: 30-31.
9. Healing the Leper. Mark 1: 40-45.
16. Healing the Centurion's Servant. Matt. 8: 5-13.
23. Raising the Widow's Son. Luke 7: 11-17.

MARCH.

2. Calming the Tempest. Matt. 8: 23-27.
9. The Gadarenes. Matt. 8: 28-34.
16. The Sick of the Palsy. Matt. 9: 1-8.
23. Jairus' Daughter. Matt. 9: 18-19, 23-26.
30. The Two Blind Men. Matt. 9: 27-31.

APRIL.

6. The Dumb Man. Matt. 9: 32-33.
13. The Infirm Man at Bethesda. John 5: 1-9.
20. The Withered Hand. Matt. 12: 10-13.
27. The Blind and Dumb. Matt. 12: 22-23.

MAY.

4. Five Thousand Fed. Matt. 14: 13-23.
11. Peter Saved from Drowning. Matt. 14: 26-33.
18. The Daughter of a Woman of Canaan. Matt. 15: 22-28.
25. Gives Light to the Blind. Mark 8: 22-26.

JUNE.

1. The Man with the Dropsy. Luke 14: 1-6.
8. The Epileptic Boy. Matt. 17: 14-23.
15. The Ten Lepers. Luke 17: 11-19.
22. Lazarus. John 11.
29. Two Blind Men. Matt. 20: 30-34.

JULY.

6. The Fig Tree. Matt. 21: 18-22.
13. The Ear of Malcus. John 18: 10-11.
20. The Draught of Fishes. John 21: 1-14.
27. The Promises of Christ. Each bring one.

AUGUST.

3. "Behold, He Prayeth." Acts 9: 10-18.
10. A Young Main Trained in the Scriptures. 2 Tim. 1: 1-7.
17. Believing with the Heart. Rom. 10: 5-13.
24. Bread from Heaven. John 6: 48-58.
31. Christ's Love for His Church. Eph. 5: 25-27.

SEPTEMBER.

7. Daily Life with Christ. Col. 3: 1-7.
14. Fullness of Joy. John 15: 1-11.
21. The Life-Giving Word. Luke 7: 11-16.
28. Praise Meeting. Each one will be prepared with some reason for praise.

OCTOBER.

5. Conviction of Sin by the Cross. John 16: 9-11.
12. The Insight of Love. Mark 14: 3-8.
19. Christian Forgiveness. Eph. 4: 32.
26. Christ Bearing our Sins. Heb. 9: 28.

NOVEMBER.

2. Putting on Christ. Rom. 12: 14.
9. Personal Love and Lead of Christ. John 10: 3.
16. Obligation a Privilege. Psalms 119: 54.
23. Living to God in Small Things. Luke 16: 10.
30. Duty of Confessing God. Psalms 40: 10.

DECEMBER.

7. More Earnestness in Prayer. 1 Thess. 3: 10.
14. God's Bottles. Psalms 56: 8.
21. Heaven's Reunions. 1 Cor. 13: 12.
28. "Abide With Us." Luke 24: 29

SUGGESTIONS.

"Let Christ dwell in you richly."

Remember the covenant which you have made with God and your brethren.

Your family will judge of religion as they see it in you.

Study the subject with your family.

So far as possible, bring your family and other friends with you.

Ask yourself "What can I do to increase the interest in the Prayer Meeting and in all the work of the church?"

"Thy word is a lamp unto my feet, and a light unto my path."

"I will walk at liberty; for I seek thy precepts."

## ANOTHER LIST OF TOPICS.

JANUARY.

1-7. Week of Prayer. Daily Meetings.
12. The Christian Parent. Eph. 6: 4; 2 Tim. 1: 5; Deut. 6: 6-9.
19. Your labor is not vain. 1 Cor. 15: 58, 2: 3-5; Acts 18: 9-10.
26. Walking by the Spirit. Gal. 5: 25; Rom. 8: 14.

FEBRUARY.

2. Promise Meeting. Let each one bring a Bible promise.
9. The Family Altar. Gen. 26: 22-25.
16. Hungering and Thirsting after Righteousness. Matt. 5: 6.
23. Our Duty to the Weak. 1 Cor. 12: 26; Rom. 15: 1-3; Gal. 6: 1-3.

MARCH.

2. Preparation for Communion. Matt. 5: 23-24; Mark 11: 25; Eph. 4: 30, 5: 2.
9. He that watereth shall be watered. Prov. 11: 24-25; Matt. 14: 16; 1 Kings 17: 15.
16. Resisting Satan. James 5: 7; 1 Pet. 5: 8-10; Eph. 6: 10-16.
23. How have the Sunday-school lessons helped me? Bring texts from this quarter's lessons.
30. Falling from Grace. 1 Cor. 9: 27; Heb. 2: 1; 6: 4-12; Jude 24.

APRIL.

6. The Pure in Heart. Matt. 5: 8.
13. My Duty and Privilege in the Prayer-meeting. Heb. 10: 25; John 20: 19-24, Mal. 3: 16-18.
20. Growth in Humility. Rom. 12: 2-3; 1 Cor. 15: 9-10; Eph. 3: 8; 1 Tim. 1: 15.
27. Your Thought. Bring any text or a word from your own experience.

MAY.

4. Preparation for Communion. Gen. 35: 1-5; Joshua 24: 22-26.
11. Secret Prayer. Matt. 6: 6-7, 14: 23; Phil. 4: 6.
18. Peacemakers. Matt. 5: 9.
25. God of all Comfort. 2 Cor. 1: 3-10, 7: 4-7.

JUNE.

1. Growth in Grace. 2 Peter 3: 18; Eph. 4: 13; Phil. 3: 12-14.
8. How to Endure to the End. 2 Cor. 4: 16-18; Heb. 11: 27.
15. Having the Mind of Christ. 1 Peter 5: 5-7; Phil. 2: 4-11.
22. How have the Sunday-school Lessons helped me? Bring texts from this quarter's lessons.
29. Preparations for Communion. Psalms 139: 23-24. (Read entire psalm.)

The following list of prayer-meeting topics, for 1887, is such as is prepared anew each year, and published by Funk & Wagnalls, 20 Astor Place, New York, and may be obtained at 30 cents per hundred.

JANUARY.

5. The Supreme Reward of a Devoted Life. Dan. 12: 3.
12. "Occupy Till I Come." Luke 19: 13.
19. The Church and the Family. Eph. 4: 1-16; Col. 3: 18-25.
26. Loss and Gain in Becoming a Christian. Col. 3: 1-15.

FEBRUARY.

2. Our Conversation is in Heaven. Phil. 3: 20.
9. Fashioned like unto Christ's Glorious Body. Phil. 3: 21.
16. Strength in the Hour of Need. Isa. 40: 28-31; 2 Cor. 12: 7-10.
23. Singing Still. Ps. 78: 32.

MARCH.

2. Companionship with Jesus and its Blessed Effects. Acts 4: 13.
9. God Looks after the "Nine." Luke 17: 17.
16. To Sit Still is to Die. 2 Kings 7: 3.
23. The Lord is Risen Indeed. 1 Cor. 15: 12-23.
20. Rejoicing in the Lord. Phil. 4: 4.

APRIL.

6. God's Word the only Means of Sanctification. John 17: 17.
13. God's Service a Choice. Josh. 24: 15.
20. The Secret Desire of the Renewed Heart. Job. 23: 3-10; Rom. 10: 5-11.
27. The Radical Demand of Christ. John 3: 7.

MAY.

4. The Moral Young Man. Matt. 19: 20.
11. Christ's Parting Words. Acts 1: 6-9.
18 Blessing God for His Mercies. Ps. 103: 2-5, 8-14.
25. The Rights and Immunities of Christians. Eph. 2: 19-22.

JUNE.

1. Jacob's Example in Prayer. Gen. 32: 24-32.
8. Is it not Time to Awake out of Sleep? 1 Thess. 5: 6; Rom. 13: 11-14.
15. Things that Cannot be Gainsaid in a Christian's Experience. John 9: 25.
22. Sources of Weakness. Josh. 7: 10-12; Matt. 17: 14-20.
29. The Well of the Water of Life Within. John 4: 1.

JULY.

6. Prayer for National Prosperity. Dan. 9: 1-19.
13. "Looking for that Blessed Hope and Glorious Appearing." Titus 2: 13.
20. Declension in Love. Rev. 2: 4.
27. Jehovah-Jireh. Gen. 20: 1-14.

AUGUST.

3. Honoring God with our Substance. Prov. 3: 9, 10; 2 Cor. 9: 6-11.
10. "God hath not Appointed us to Wrath." 1 Thess. 5: 9.
17. Condemned by our Prayers. Matt. 6: 12; Mark 6: 25, 26.
24. God's Everlasting Covenant. Gen. 17: 7.
31. The Honor God puts upon His Word. Ps. 108: 3.

SEPTEMBER.

7. "In Christ's Stead." 2 Cor. 5: 20.
14. Salvation is all of Grace. Acts 16: 31.
21. "Examine Yourselves whether ye be in the Faith." 2 Cor. 13: 15.
28. Grieving God's Holy Spirit. Eph. 4: 30.

OCTOBER.

5. The Blood of the Covenant. Exod. 24: 6-8.
12. Bread Cast upon the Waters. Eccl. 9: 1.
19. Cause for Spiritual Rejoicing. Rom. 13: 11.
26. Robbing God. Mal. 3: 8.

NOVEMBER.

2. "If the Foundations be Destroyed, what can the Righteous do?" Ps. 11: 3.
9. "Touched with the Feeling of our Infirmities. Heb. 4: 15."
16. The Conclusion of the Whole Matter. Eccl. 12: 13.
23. Our Country—Its Blessings and its Perils. Eccl. 9: 18.
30. The Duty of Enforcing Law. Rom. 13: 4.

DECEMBER.

7. Be Careful for Nothing. Phil. 4: 6, 7.
14. Life out of Death. John 12: 23-26; Gal. 2: 19, 20.
21. What is your Life? James 4: 14.
28. A Review of the Closing Year. 116: 12, 13.

*Other Lists of Topics.*—The International Committee of the Young Men's Christian Association has issued annually since 1877, in small pamphlet form, a list of topics comprising one for each day of the year, Sundays excepted. The price is five cents a copy, fifty cents a dozen, and they can be obtained by addressing the "International Committee, Twenty-third street and Fourth Avenue, New York City."

"The Bible Reading and Prayer Alliance" also issues an annual list of weekly topics, and samples may be secured by addressing Miss E. Dryer, Alliance room, 148 Madison Street, Chicago, Illinois.

A suggestive and helpful pamphlet of twenty-eight pages was published in 1883, by the American Sunday-school Union in Philadelphia, entitled "Titles of a Pastor's Wednesday Evening Lectures on the New Testament," delivered before the First Baptist Church of Philadelphia, from October 5th, 1864, to April 5th, 1882, by Rev. George Dana Boardman, D. D. The plan comprehended an analytical study of the New Testament. It begins with the Life of Christ, and a history of the church as portrayed in the Acts, the Epistles and the Revelation.

Little leaflets, or tracts, are often made very helpful in stimulating to increased attendance and greater interest in the prayer-meeting. The American Tract Society has some excellent leaflets for this purpose:

"How to Secure a Good Prayer-meeting," by Rev. John Todd, D. D.; "Our Prayer-meeting," by Rev. A. C. Thompson, D. D., and numerous others cost but little, and could be distributed with great benefit at the conclusion of a Sunday service, or at the close of a prayer-meeting.

The following was prepared by myself and used in my own prayer-meeting with good effect:

*Why You Should Attend.*

1. Because your own soul will be blessed, and you will be stimulated to holier living.
2. Your presence will encourage those who are there, and reprove those who are absent.
3. It will cheer your pastor to see you there regularly.

*How You May Help to Make the Meeting Interesting and Profitable.*

1. By coming regularly and promptly.
2. By carefully preparing your own heart and mind for the worship of the hour.
3. By a prompt and conscientious participation in all the service and worship.
4. By feeling personally responsible for the success of the meeting, and for the attendance of your family and friends.

*How You May Help to Kill the Prayer-meeting.*

1. Try and find some excuse that you may stay away.
2. If you must go, go late and sit as far back as possible.
3. Don't pray for God's blessing upon the meeting before you go, nor take any part in the meeting after you are there.
4. Go with a long face, don't speak to your neighbor, and hurry out before you hear the "amen" of the benediction.
5. Tell every one that the meeting is dull and dead, and be careful never to suggest how it may be brought to life.
6. Help to murder every hymn by dragging it to death.
7. If you can't hide behind your neighbor, but should be called upon to pray, then pray for everybody and everything in creation, except your own pastor, your own church and your own soul.
8. Should the foregoing suggestions not succeed at first, it will only prove the meeting possessed of more than usual vitality; but persevere in these principles and success will crown your efforts.

*Helpful Books.*—"The Prayer-meeting and its Improvement," by Rev. Lewis O. Thompson (F. H. Revell, Chicago), 285 pp., price $1.25; "How to Conduct Prayer-meetings," by Rev. Lewis O. Thompson (F. H. Revell, Chicago), 325 pp., price $1.25; "Young People's Prayer-meetings in Theory and Practice," with fifteen hundred topics, by Rev. F. E. Clark, (Funk & Wagnalls, 20 Astor Place, New York), 167 pp., price 75 cents. Besides these, there are numerous other books which contain a single chapter or more on the subject.

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## CHAPTER XII.

### COTTAGE PRAYER-MEETINGS.

IN many, and perhaps in most congregations of large Christian activity, cottage prayer-meetings are frequently or regularly used with great benefit. There are numerous advantages to be secured in the cottage prayer-meetings which cannot be attained by the church prayer-meetings. 1. They afford an opportunity to all the members to take some part in public worship. 2. By holding these meetings at or near the

homes of those whose interest in the church needs quickening, a deeper spiritual life may be begotten. 3. The meetings may be held at the homes of the aged, infirm or sick, and thus be a means of blessing to such as could not otherwise be present. 4. They are sanctioned by the example of the early disciples, for they assembled daily, not only in the temple, but "in every house they ceased not to teach and to preach Jesus Christ." When Peter was liberated from prison by the angel, he came immediately to the house of Mary, the mother of John, "where many were gathered together praying." The book of Acts clearly manifests the fact that meetings for prayer were frequently and regularly held from house to house, and when Paul was at Philippi he even met with some people who were accustomed to assemble outside of the city by the side of the river, and there to engage in prayer. Here it was that Lydia was converted. (Acts 16: 12–14.)

Cottage prayer-meetings may be held with a view of deepening the piety and increasing the numbers of those who are already members of the church, but who should be more actively engaged in Christian work, or they may be made the means of reaching the unconverted, and carrying the gospel to the irreligious and destitute in large tenement houses, or unfrequented portions of the city or town. It is well to determine, in the beginning, the object which is to be sought, and then to direct the meeting judiciously for the accomplishment of the end desired. Persons who are placed in charge should be duly instructed concerning promptness, brevity in all prayers, Scripture selections, hymns, etc., and, above all, that they are by no means to fail to be present without duly securing some competent substitute to take their place. Printed invitations, with subject, date and place of meeting, to be given to those present for distribution in the neighborhood, will prove helpful. The distribution of tracts, religious newspapers, illustrated Sunday-school papers, etc., to both grown people and children, may be used with benefit.

The cottage prayer-meeting affords a good field for the training of the young, and the exercise of the talents of young converts. Rev. Theodore L. Cuyler, of the Lafayette Avenue Presbyterian church, of Brooklyn, in the volume commemorative of the twenty-fifth anniversary of his settlement as pastor, commends this feature in the following language: "We therefore urge upon all converts the duty of immediately engaging in the devotional services and spiritual activities of the church. We have found the social prayer-meeting—held on Monday evening in private houses—to be an excellent training-school for beginners. Scores of our most active members have opened their lips for the first time in

prayer or public addresses in that familiar and informal gathering. Unless a new convert begins at once to take part in devotional meetings he is apt to remain tongue-tied for life. To pray and to 'speak in meeting' are not the sum of Christian duty; but it is equally true, that to 'neglect the gift' of utterance for Christ, or not to develop it, is both a loss to the individual and to the church."

The attendance of a large number is not necessary to success. The report of a prosperous cottage prayer-meeting begun eleven years ago is before me. At the first meeting there were seven persons present. At the end of the first seven weeks there were twenty-two present. At the tenth anniversary, held in the lecture room of the church, there were eighty present.

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## CHAPTER XIII.

### MEETINGS FOR MEN ONLY.

MEETINGS for men only are proving of great value in developing among the men, both of the congregation and of the community, a new interest in the work of the church and the salvation of the world. Even in many congregations where but few men attended the regular week-night services, it has been demonstrated that many more would come out to a meeting for men only than could be brought to the regular service. One pastor made his men's meeting a success in the beginning by requesting the male members to remain after service, and after stating the purpose, requested any ten who would promise their presence and assistance to come forward. The pastor's statements and conference alone created a general interest, and with the blessing of God and the assistance of the ten, the meeting grew in interest and attendance.

The subject of Social Purity is specially suited to men's meetings, and we most heartily commend the literature of the White Cross Army as the very best that is available, both in preparing the mind to speak on the subject, and for general distribution.* A collection taken up at one or two meetings will possibly prove sufficient to purchase the literature, which is all in tract and pamphlet form.

The following circular letter was used by Rev. Geo. B. Stewart, pastor of the Market Square Presbyterian Church, at Harrisburg, Pa.

*For titles and cost of tracts, with name and address of publisher, see page 58. "Work Among Working Men," by Miss Ellice Hopkins will also prove suggestive in many instances.

In his meetings the leader was limited to ten minutes and all others to three minutes. The meeting continued but three-fourths of an hour. We append the circular and subjects used for four months.

"*Dear Brother:* My desire to increase the efficiency of our church through the men, leads me to address you in this formal, though I trust not less personal, manner.

"You undoubtedly concur with me in the belief that the influence and usefulness of our church depends in a large measure upon the extent the men interest themselves in her affairs. The Master has put large responsibilities upon you as a member of His Church, and he ever beholds with what fidelity you keep your solemn vows, and discharge your high trust. While He expects of you a consistent Christian walk before men, He also expects you to engage actively in extending His kingdom, and saving men. I, therefore, earnestly press you to consider whether you are doing all you can for the Lord, who bought you with His own precious blood.

"Aside from the worship in the Lord's house on His day, there are numerous departments of Christian activity opened to you. Our Sunday-school, Monday Evening Cottage Prayer-meeting, Wednesday Evening Lecture, and Friday Evening Men's Meeting, are places where you can do something for the Master and His Church.

"The Friday meeting being especially for men, has some special claim upon you. The attendance averages about forty each week, and includes young and old, members of the church, and those who are not. All the exercises are voluntary, and of an informal character. It is my hope that all the men of the congregation will interest themselves in this meeting, and make it a power in the church.

"Perhaps you would like to be doing more work in the church, but do not know just what to do or how to go about it. If such is the case, it will give me pleasure to render you such assistance as I can in the matter.

"The ideal church is one in which every member is at work for the Master; will you not help to realize that ideal in our church? If you have any suggestion which you think would contribute toward making our church more aggressive, and our men more active, I shall be glad to hear it.

"In thus calling your attention to the public work of the church, I do not overlook your private duties of prayer and meditation upon God's word, and speaking personally to men regarding the love of God, which duties I hope it is your pleasure to discharge.

"Dear brother, it is my earnest prayer that you may live consistently, and labor faithfully for the Master, until he calls you to the reward of the good and faithful servant."

TOPICS.—CHRIST'S DEALINGS WITH INDIVIDUALS:

DECEMBER.

4. With the silent believer. Mark 5: 25-34.
11. With the wavering believer. Matt. 14: 22-33.
18. With the sleeping disciple. Matt. 26: 36-46.
25. (A Praise Service.)

JANUARY.

1. With the doubting disciple. John 20: 24-29.
8. With the restored backslider. John 21: 15-22.
15. With the honest inquirer. Mark 12: 28-34.
22. With the argumentative inquirer. John 4: 5-26.
29. With the timid inquirer. John 3: 1-21.

FEBRUARY.

5. With the self-satisfied man. Luke 10: 25-37.
12. With the true penitent. Luke 7: 36-50.
19. With the young man with only one lack. Mark 10: 17-22.
26. With the penitent thief. Luke 23: 39-43.

MARCH.

5. With the busy and the devout. Lk. 10: 38-42.
12. With the converted publican. Luke 19: 1-10.
19. With the one who would not be refused. Matt. 17: 21-28.
26. With her who did what she could. Mk. 14: 1-9.

The following subjects were used by Rev. William P. Evans, pastor of the Lutheran church, at Columbia, Pa.:

| FEBRUARY. | MARCH. |
|---|---|
| 8. Position and Responsibility of Men in Society. | 1. Young Men and the Church. |
| 15. Prayer and Conference. | 8. Purity of Life and Thought. |
| 22. Peculiar Temptations of Men. | 15. Prayer and Conference. |
| | 22. A Round Turn. |
| | 29. Where to Find Good Company. |

One pastor in his first meeting used the eleventh chapter of Hebrews to show that God wants the men; that the greatest men who have lived have been godly and "died in the faith."

## CHAPTER XIV.

### THE CHRISTIAN NURTURE OF THE YOUNG.

THE work of the Christian nurture of the young is not only important, but the building up of the church of Christ, and the saving of the world, make this work imperative. In reference to it too much that is good or helpful cannot be written. The treatment of this topic connectedly in this place would merit the space of even more than a full chapter by itself; but, in view of the fact that this subject runs through nearly every chapter of the book in hand, we will need to refer the reader to its various phases as they will be found treated under the subject of the "Society of Christian Endeavor," the "White Cross Army," "The Young Christians' Association," "Guilds," "Five-minute Sermons to Children," "Young Men's Meetings," "Young Women's Meetings," "The Care of Young Converts," "Young People's Library," "Reading Circles," "Kitchen Garden," "The Shut-in Society," "The King's Daughters," and various phases of Sunday-school work.

Rev. James W. Cooper, in the *Andover Review*, says: "This work of child nurture in the church is a work in which we may have large expectations. It is not like other kinds of Christian effort. It promises vastly greater results. In attempting to save grown-up men there is a lamentable waste of forces. It is necessarily so. A large part of our exertions amount to nothing, because the man is proof against them. It is different with the children. They are reached far more easily and far more effectively. If we would only set ourselves at it, all the children in all our homes might be well developed, experienced Christians in a score of years."

There are several agencies which should be brought to the aid of the pastors and the church in this work of nurturing the young for Christ: 1. The parents should be incited to a more active interest in this important matter. 2. The officers and teachers of the Sunday-school should be imbued with the idea that in so far as their work fails in bringing the young to an acceptance of Christ and the training of them for his service, their efforts come short of the ends which should continually be sought. 3. After this the burden of the work must necessarily rest with the pastor, to be accomplished in his Sabbath ministrations, his weekly visits, his organizations for church work, in a general children's meeting on some day of the week, or by meeting separate Sunday-school classes with their teacher at his study, and talking to them thus unitedly, or by seeking them out personally, one by one, and pressing their responsibilities and duties upon them individually, or, best of all, through the agency of a Catechetical Class, in which the young may be brought for a series of weeks under the personal influence and instruction of the pastor.

*The Catechetical Class.*—The Catechetical Class is one of the most time-honored institutions of the Christian church. It has been blessed of God to the ingathering of thousands upon thousands of those who have been brought up in the nurture and admonition of the Lord, instructed in God's word, and acquainted with the leading doctrines and fundamental truths of the Bible. The Catechetical Class does not array itself against, or is it in any way hostile to, the evangelistic work of the church; nor is the evangelistic work of the church in any way in conflict with the catechetical instruction of the young. The two methods of work are harmonious, and indispensable to the reaching of the old and the young. It is a great mistake on the part of any pastor to ignore either of these methods. Each has its legitimate place, and in the great work to be accomplished by the church, each becomes indispensable.

In my own work as a pastor I have found it very helpful to organize each winter both a junior and a senior Catechetical Class. The junior class would include children from eight to twelve or fourteen years of age, and the senior class would include those from twelve to fourteen, heads of families, and persons of all ages who could be brought to place themselves under the influences of this instruction. In these two classes we have not infrequently had as high as one hundred members.

In the conduct of the Catechetical Class it may be well to have some method. We have found the following helpful: 1. Roll call. 2. Hymn. 3. Prayer (all kneeling). 4. Apostle's Creed and Ten Commandments in concert (all standing). 5. Study of the lesson. 6. The Lord's Prayer

in concert (all standing). 7. Benediction. This is usually brought within the hour—often not exceeding fifty or fifty-five minutes.

Nearly every denomination has its own catechism. They are, however, usually brief, and sometimes not sufficiently intelligible to the minds of the scholars, or even sufficiently elaborate or helpful for the instructor. It is not necessary that we should here recommend any catechisms to those who are acquainted with such publications already in use. We desire, however, to commend to pastors and teachers in all branches of the church a work entitled "Catechetics; Historical, Theoretical and Practical," by Rev. H. Ziegler, D. D., issued by the Lutheran Board of Publication, 42 North Ninth street, Philadelphia, Pa., 225 pages, price $1.50. While all catechisms may differ slightly in their arrangements, and the emphasis which is placed upon various doctrines, yet I am pursuaded that all teachers of the catechism will find the above named book exceedingly helpful and suggestive. It is greatly to be regretted that in this Christian land we have so easily sacrificed that greatest of all agencies in the Christian nurture of the young, viz.: the Parochial School. Whatever may be said in defense of the public school system in the various states, and while the instruction in the schools cannot be charged with being irreligious, it must be conceded that the purpose and plan designs that the instruction shall be at least non-religious. We have elevated the secular education to a prominence which demands that five days out of the seven shall be devoted to the acquisition of non-religious intellectual culture. The days and evenings of the week are so occupied as to leave no time for organized, methodical Bible study or Christian culture. It is difficult to get students to devote sufficient time to the study of the catechism to secure an intelligent idea of the leading doctrines of God's Word. Each evening is demanded for the preparation of the school tasks; and only the single hour in the Sunday-school, or the illy prepared lesson for the single evening of Bible study, or the catechetical class during the week, is deemed quite sufficient to acquaint the young with the things which refer to their eternal destiny. But the saddest thing in this connection is that Christian parents should willingly concede to the secular education so large a portion of the time and energies of their children, that no time is left for Bible study and catechetical instruction.

It may be information to many to know that in one of the branches of the Lutheran Church, called the Missouri Synod, parochial schools are everywhere organized in connection with the congregations. The teachers are all prepared in the seminaries of the church, built solely to educate Christian teachers, who are thus qualified by special instruction

for the duties to which they have devoted their lives, just the same as one who devotes his life to the work of the gospel ministry. Where the congregation is not large enough to support a separate teacher, the work devolves upon the pastor. In 1885 there were 637 of these parochial school-teachers, and the schools were attended by 64,623 scholars. The Catechism and the Word of God are taught, not only regularly, but daily. In other branches of the Christian church, there are also parochial and parish schools, and it is only to be regretted that Christian people should have so universally availed themselves of the facilities for a secular education, provided by the state for the benefit of the irreligious poor.

*Children's Meetings.*—Quite a number of efficient Christian workers have found both helpful and valuable assistance in a children's meeting, held for an hour, some time during the week. In the North Avenue Congregational Church of Cambridge, Mass., it is called the Monday Class. It has been carried on several years under the leadership of Mrs. Frank Foxcroft, having an average attendance of 110 boys and girls. Many of the boys and girls are from the families worshiping in the church where the meetings are held, but these also bring their schoolmates, without any regard to denominational lines. Mrs. W. F. Crafts, of Brooklyn, has, for upwards of four years, regularly held a children's meeting on Wednesday afternoons, assembling immediately after the dismission of the schools, and continuing for one hour. The children came to the meeting direct from the schools with their books and lunch baskets on their arms. The First Congregational Church of Chicago has planted several of these children's meetings in places near public school buildings, where Sunday-school pupils of their own congregation are in attendance. At the age of sixteen, the attendants of these meetings are transferred to the Young People's Meeting, which is held weekly in the church. These meeting should not be held on Saturday, when it would be a cross for children to leave their play, neither should they be continued for more than an hour, or such a period as would bring weariness. Mrs. W. F. Crafts suggests the following programme: 1. Singing. 2. Invocation by the leader. 3. Selection of Scriptures read in concert. 4. Prayer by the leader. 5. Singing. 6. Lesson. 7. Sentence prayers by the children. 8. Singing. 9. Dismission. The instruction may be upon the books of the Bible, easy Bible chronology,* a temperance lesson, a missionary meeting, Bible manners and customs,

* In teaching Bible Chronology, helpful suggestions will be found in the Pocket Lesson Notes for January, 1887, published by Funk & Wagnalls. It is called "The Bridge over Time." Each space between the piers represents 500 years. In these spaces are placed little pictures, lines, letters, symbols, etc., representing the persons and events of those periods, thus enabling the eye to assist the memory.

the mountains of the Bible.* Use object lessons and blackboard illustrations.† If the meeting is for boys only, it might be well to look into the plans and methods of the Boys' Brigade, mentioned on page 65 of this volume.

*Interesting the Children in the Bible and the Church.*—In some congregations an annual service of much interest is connected with Children's day, when the pastor assembles all the *baptized* children of the Sunday-school of *ten years of age* around the altar, and after such an address as is designed to impress upon the minds of the parents, the grown people and the children present, the fact, that these baptized children are the children of the church, presenting the obligations which rest upon the parents to have their children baptized, the solemnity of the obligations which rest upon the parents, and which they acknowledge, when presenting their children for baptism, the sacred covenants in which the children are given to God, and such other considerations as are suited to render the occasion impressive, the pastor then presents each of these baptized childred with a neat, but inexpensive copy of the Bible. After the presentation, the children are each requested to bring their books to the pastor's study at such a time as he may appoint, so that he can meet them not only personally, but separately, thus securing an opportunity for personal acquaintance, conversation and prayer. The pastor then incribes in the Bible the name of the recipient and any sentiment which will be a reminder of the ordinance of baptism, and the relation sustained to the church. This service accomplishes an excellent work in making the children more familiar with the church, and impressing upon their minds at this period, between baptism and confirmation, the obligations which rest upon them.

## CHAPTER XV.

### MEETINGS AND CLASSES FOR BIBLE STUDY.

THERE are several associations for Bible study which have been formed during the past few years, both in England and America, which have grown to large proportions, and which seek to secure, either upon the part of Sunday-school teachers, or of the general Christian

* "Sacred Mountains," by Rev. J. T. Headley, 441 pp., Scribuer, Armstrong & Co., N. Y., will be found very helpful.

† "Children's Meetings and How to Conduct Them," by Lucy J. Rider and Nellie M. Carman, 207 pp., F. H. Revell, Chicago, will prove suggestive and helpful.

public, a better acquaintance with the Word of God. The work and growth of these associations are full of interest, but our space will allow of but a brief notice, and for a fuller outline of the plan and work of each, together with the books and lessons to be studied, we will have to refer the reader to the persons in charge of the separate associations.

*The Bible Correspondence School.*—This is a popular and successful school for training Sunday-school teachers. It was begun in 1882, enrolling during the first year 5,200 members, the second 7,000, the third year 8,000. The object of the school is the more thorough qualification of Sunday-school teachers for their work, including a connected study of the Bible and the principles and method of teaching. Its course of study includes the books of the Bible from which the International Sunday-school Lessons of each year are chosen. The text-books required are the Bible and the pamphlets of the correspondence school, prepared by Rev. Dr. Worden, and issued monthly, from November to April of each year. Terms: To each member of schools of five or more, 50 cents each. The isolated or solitary members, 75 cents each.

The Correspondence School is carried on in a church or community as follows: 1. Isolated members study at home and report directly to Philadelphia. 2. The best way for each church or Sunday-school is to appoint a local president, either the pastor, superintendent, or a competent teacher. He secures the names of all the teachers and promising scholars, and such of the congregation as are sufficiently interested in Bible study to join the Bible Correspondence School. These names are enrolled and forwarded to Dr. Worden, who records them in the general roll. The president reports at the end of the term the standing of each member. The president can carry on the work: 1. By holding meetings each week. 2. Where meetings cannot be held, the president encourages members to study at home and write monthly the answers to the test questions, which are given in each pamphlet. These are corrected by the president each month, and returned to their writers. 3. Members, without writing answers to questions, may study at home and pursue the school as a course of Bible reading preparatory to the International Lessons. A diploma will be given to all completing the entire course. All Sunday-school workers and Bible students of all denominations are welcome to membership. Address all correspondence to Rev. James A. Worden, D. D., 1334 Chestnut street, Philadelphia.

*Bible Reading and Prayer Alliance.*—The Alliance had its beginning in a small morning prayer-meeting in Chicago, Ill., January 1st, 1877. There was at first no purpose of extending it beyond the circle in which it originated; but the interest extended, and in October of the same

year, a committee representing the Evangelical denominations and societies of Chicago, and under the new name of "Bible Reading and Prayer Alliance," organized to promote the objects had in view. The plan of selecting a course of Daily Readings and a series of Weekly Topics was adopted and has since been carried out. The object of the Alliance is to promote the united, prayerful study of the Scriptures. Pastors of churches, Superintendents and Teachers of Sunday-schools or single Christian persons may organize a class for Bible study. All members are: 1. To read the same chapter daily. 2. To pray daily for each other. A morning hour is recommended for daily prayer, and the Lord's day morning is recommended as a time for united weekly prayer, for pastors, ministers and teachers of the word; for all officers and members of the church, and for members of the Alliance. The Alliance issues a thirty-two page monthly periodical entitled, "Notes for Bible Study," published by S. R. Briggs, Toronto Willard Tract Depository, Toronto, Canada. Single subscriptions 36 cents. Special rates to clubs.

*The King's Household of Bible Readers* (*International*).—This association was organized on the 5th of October, 1885, and was the result of an effort to organize a correspondence school of daily Bible readers on the constructive method. "The aim of the Household is fourfold: 1. To establish daily contact with the Bible itself. 2. To carefully note everything which the Bible has to say in the connection in which it is said. 3. To encourage a systematic grasping of facts. 4. To cultivate the habit of correctly expressing opinions of Bible truth founded upon recent review of the Bible itself. It takes notice of every book, chapter, and verse of the Bible in a course of four or five years' reading, together with individual note-making. This is done by dividing the whole work into five parts, as follows: During the first year, reading its history, twenty-two books; second year, its poetry, five books, and the numerous poetical quotations and fragments in the Old and in the New Testament; third year, its prophecy, eighteen books, including Revelation; and fourth year, its epistolary books, twenty-one in number. The fifth year is used in reviewing the entire Bible, and is supplementary to the course. The correspondence is done by means of slip-books, issued quarterly to members of the Household." Numerous circles are being formed in churches, schools and families. Where no circle exists, the work may be carried on by individual correspondence with headquarters. All communications should be addressed to "The King's Household of Bible Readers," care of Rev. Edwin H. Bronson, No. 5314 Vine Street, Philadelphia.

*The Assembly Normal Union.*—This association, with a brief history, has met with marked favor. "The two years' course embraces a twofold line of study on the Bible and Sunday-school, giving to teachers or intending teachers, on the one hand, a knowledge of the chief facts concerning the history and structure of the Bible, its doctrines, and the evidences of Christianity; and, on the other, a knowledge of the principles of teaching and of practical teaching methods. The course is designed for two years' study, but may be taken in less or more time, according to the capabilities of the student. Circulars containing full information may be obtained on application to either of the secretaries of the Union, the Rev. A. E. Dunning, 1 Somerset Street, Boston; or the Rev. Dr. J. L. Hurlbut, 805 Broadway, New York."

*Workers' Training Classes.*—"Practical Outline Studies for Workers' Training Classes, with Hints on Bible Marking and Bible Study," is the name of a pamphlet of sixty pages, by Mr. Daniel Sloan, Assistant General Secretary of the Y. M. C. A., of Chicago, Ill. This useful and suggestive pamphlet is published by S. R. Briggs, of the Willard Tract Depository, Toronto, Canada, sells at 25 cents each, or $2.50 per dozen, by mail. It is designed for the use of Workers' Training Classes organized in connection with a congregation of any denomination, or a class of earnest workers brought together from several congregations. The classes are assembled daily, semi-weekly, or weekly, as circumstances may permit, continuing for one hour, and the lessons are made up of three sections. The first portion is devoted to a study of the Scriptures; the second to practical Christian work; the third, either to objections offered by the unsaved or those of weak Christians. The pamphlet contains directions and instructions for the organization of these training classes, and under the four heads, "The Word of God," "Practical Christian Work," "Objections from the Unsaved," "Objections from Weak Christians," there is arranged an outline of topics for studies under these four departments. The pamphlet is suggestive throughout. A pastor could easily organize such a training class, and follow the outlines laid down in the above pamphlet, or use any other line of Bible study or class of church work. The methods and plans incorporated in this volume might be considered in the class, and thus a goodly number of workers secured for any department of church work which the pastor might design to pursue.

# CHAPTER XVI.

## YOUNG PEOPLE'S PRAYER-MEETING.

DIVISION in worship may oftentimes be as productive of good as division in labor. In the most active churches throughout the country, in addition to the Sabbath services and the general prayer-meeting, there are also Cottage Prayer-meetings, Men's Meetings, Mother's Meetings, Young Men's Meetings, Young Ladies' Meetings, Children's Meetings, and a great variety of other services arranged to be helpful to each and every age or condition of the persons represented in the congregation. There are some imaginary, but scarcely any real, reasons which can be arrayed against Young People's Prayer-meetings. Rev. F. E. Clark, in his very excellent book entitled "Young People's Prayer-meetings in Theory and Practice,"* denominates the Young People's Prayer-meeting the "missing link" between the Sunday-school and the church. There are several kinds of recognition our young people must have in the church. 1. Cordial social recognition after the service. 2. They should be recognized in the sermon. 3. In the assignment of church work. One has well said "they may not be the tongue to speak for the church, but they can be eyes to look up others for the pastor to visit. They may not be the brains to govern the church, but they can be its feet to run its errands." 4. They should bear their part of the financial work of the church. 5. They should have their place and part in the worship and service of the church. In my own experience, the greatest difficulty encountered with the Young People's Prayer-meeting was the labor it enjoined in the selection of subjects, arranging of Scriptural illustrations and reference, and then to bear the responsibility of general supervision, and find a leader in the event of the failure of the one who had been appointed. With such valuable assistance as is now brought to hand in Rev. Clark's book on the Young People's Prayer-meeting, and with the stimulus that might be given the young people by circulating among them a couple copies of this book, and then having an efficient committee to provide leaders in the event of the failure of the one appointed, the success of the meeting would be more certainly and easily assured. In addition to the reading

*This valuable book is published by Funk & Wagnalls, 18 and 20 Astor Place, N.Y., 12mo, cloth, sells at 60 cents, 167 pp. It contains 1,500 topics for Young People's Prayer-meetings, is very suggestive, and almost indispensable to any one who would render Young People's Meetings a success.

of Scripture and any remarks which may be made upon it by the leader or others, it may be well also to appoint some person, usually a young lady, who shall read at the meetings some selection on the subject assigned for the evening. It may also be well to enlarge the circle of those who are personally interested in the meeting by appointing both an organist and a choir, composed of such as should attend the meeting.

## CHAPTER XVII.

### MISSION SERVICE.

IN increasing the interest of the church in the subject of missions, a monthly, or quarterly, or even an annual missionary service has in many cases been instituted. The character of these meetings is so largely dependent upon the information available to the pastor, or leader, that no definite programme can be indicated. As, however, pastors may desire to enlarge the compass of their information, it may be well here to give the names of some helpful pamphlets and books. We do not claim the following list to be complete, but only partial:

"The Missionary Herald," (Congregational,) No. 1 Somerset street, Boston, Mass., $1.00 per annum. "The Helping Hand," (Baptist,) Tremont Temple, Boston, Mass., 40 cents per annum. "The Foreign Missionary," (Presbyterian,) 50 cents per annum. "Woman's Work, and Our Mission Field for Woman," (Presbyterian,) No. 23 Center street, New York, $1.00 per annum. "American Missionary," (American Missionary Association, N. Y.,) $1.50 per annum. "The Baptist Missionary Magazine," $1.10 per annum. "The Spirit of Missions," (Protestant Episcopal,) 22 Bible House, New York, $1.55 per annum. "Life and Light," (Monthly,) Room No. 1 Congregational Building, Boston, Mass., 60 cents per annum. "Mission Studies Monthly," Temple Court, New York City, 20 cents per annum. "The Missionary World," 25 cents per annum. "The Gospel in All Lands," largely in the interest of the M. E. Church, monthly, $2.00 a year; address 805 Broadway, New York. "The Missionary Review," published by Rev. R. G. Wilder, Princeton, N. J., comprises accounts of the work of Foreign Mission work in all branches of the church, has excellent articles upon all kindred subjects, is published monthly at $1.50 per year in ad-

vance. "The Lutheran Missionary Journal," published in the interests of the Home and Foreign Missions and Church Extension work of the General Synod of the Lutheran Church, issued monthly at York, Pa., price 30 cents a year, Rev. J. C. Zimmerman, Editor. Among the long list of books that might be named on the general subject of Foreign Missions, lives of Missionaries, etc., that of Rev. Theodore Christlieb, D. D., entitled "Protestant Foreign Missions, Their Present State, a Universal Survey," 264 pp., published by the Congregational Publication Society, Boston, should not be overlooked. On the last two pages of the book just named a long list of Missionary volumes and literature will be found. Where it is desired to hold Missionary exercises in connection with the Sunday School and Mission bands, consisting of responsive readings, dialogues, recitations, etc., both in poetry and prose, two very helpful publications of about 200 pages each, issued by the Presbyterian Board of Publication, entitled "Missionary Exercises for the Use of the Sunday School and Mission Bands," etc. The selections are very excellent, and the books very helpful. The American Tract Society publishes the following brief missionary biographies of American heroes on mission fields, which sell at five cents each, postage one cent additional: Clara Gray Schauffler, (Austria), Mrs. Douglas Putnam; Henry Sergeant West, (Armenia), by his sister, Mrs. Mary E. Niles; David Tappan Stoddard, (Persia), Rev. J. E. Rankin, D. D.; Asahel Grant, M. D., (Persia), Thomas Laurie, D. D.; William Goodell, D. D., (Turkey), President S. C. Bartlett, D. D.; Titus Coan, (Hawaiian Islands), Rev. S. J. Humphrey, D. D.; Harrison Gray Otis Dwight, D. D., (Turkey), President Cyrus Hamlin, D. D.; S. Wells Williams, LL. D., (China), Rev. E. W. Gilman, D. D.; Elijah Coleman Bridgman, D. D., (China), Rev. Payson W. Lyman; Julia Rappleye, (Turkey), Mrs. Alice Dwinell Jewett.

These may be made very helpful either in preparation for the missionary meeting or for distribution among the people.

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## CHAPTER XVIII.

### THE CLASS-MEETING.

THE success of the Methodist church has, in a large measure, been due to the judicious use of the class-meeting. To those who have not enjoyed in their earlier years a thorough instruction in the doctrines

of God's Word, it affords a place for Christian nurture and instruction. To the young converts it is a training school where they can exercise the talents which are to be developed for subsequent work in the Master's vineyard.

Much of the success of the class-meeting will be dependent upon the leader, who should be: 1. A man of manifest integrity. 2. He should lead an exemplary Christian life. 3. He should be a man not only intensely interested in the spiritual welfare of those placed under his charge, but his desire to secure the salvation of the unconverted should lead him to organize every member of his class into judicious seekers for souls. 4. As far as possible, he should be thoroughly familiar with the discipline of his own church, and have at least a general acquaintance with the leading doctrines and customs of other religious bodies. 5. He should be a man of such large sympathies as will enable him to enter helpfully into the trials and deep religious experiences of those who are placed under his care. 6. He should be sociable, easy to be approached and possessed of a warm, friendly disposition. 7. He should be a man of method, always regular in his attendance, and promptly on hand ten or fifteen minutes before the appointed hour, so as to greet the various members of the class as they assemble.

The success of any class-meeting will be, in a measure, dependent upon the ability of the leader to disabuse the mind of every member of that embarrassment which renders it almost impossible for one to think or feel naturally. Rev. James Porter, D. D., proved a method in his own experience as class-leader, which resulted in so much of success, that he makes the following suggestions: "1. That the leader, on entering the room, shake hands with all present, calling them by name, and giving them a cordial greeting; and that he do the same with others who shall come before the services are opened. 2. That he commence with less formality, and in a different manner from what is common in public worship. He may do this by making some pertinent remarks while sitting, or by singing a few familiar verses without rising or reading them. 3. That he allow the members to speak sitting, if they prefer it, and do the same himself, a part of the time at least. 4. That he allow them to speak at any time they please, and not require them to wait until reached by any regular order. This will be likely to secure 'a word in season.' 5. That he speak to them miscellaneously, and allow them to respond or not, as they shall please. No one will refuse to answer suitable questions, and this is all that many beginners care to do. 6. That he permit them to ask questions relating to any appropriate point that may be developed in the course of the meeting. This

will often render the service completely social, and more interesting and profitable than it could be made by the usual method of speech making."

The stereotyped round of weekly experiences may be successfully interrupted if the leader will take upon himself the office of catechist, and inquire of his members, "Do you pray in secret every day?" "Do you maintain family prayer? if so, when and how? With reading the Scriptures and singing, or otherwise?" "What are your habits with regard to reading the Bible?" etc. New interest and large usefulness may also be given to the class by engaging each and all the members in some department of Christian work, in which the leader becomes the director and captain of those constituting his division of the church, and requiring each of the members to report at each meeting the character of the efforts they have put forth, and the results which have been secured.

The leader should interest himself in the character of the books which are read by the members of his class. Such books as "The Soul Winner," written by Mrs. Mary D. James, sketching the facts and incidents, and the life and labors of Edmund J. Yard, for sixty-three years a class-leader and hospital worker in Philadelphia, published by Phillips & Hunt. "Work Amongst Working Men," by Ellice Hopkins, published by Thomas Whittaker, New York, 197 pp. "The Elder and His Work," 94 pp., published by the Presbyterian Board of Publication. Every class-leader and official member of the Methodist Episcopal church should read "Helps to Official Members," by Rev. James Porter, D. D., published by Nelson & Phillips, 180 pp. All class-leaders should especially read chapter VI. on "The Duties and Qualifications of Class-Leaders," and chapter VII. on "How to Make a Class-Meeting Interesting and Profitable." Also "The Winning Worker," by the same author, and same publishers. Of books suggestive and helpful to class-leaders, there is also another by Rev. Geo. Robinson, entitled "Seed Thoughts," published by Nelson & Phillips. We would also recommend the judicious use of the tracts of the American Tract Society. A list of those most helpful for this purpose will be found on page 25, and in chapter XX of this book.

# CHAPTER XIX.

## TEMPERANCE MEETINGS.

THE work of rescuing the intemperate classes, of saving the rising generation, and of redeeming this land from the overshadowing curse of intemperance, must ever be mainly the work of the church. In the preceding pages we have fully presented the work of the White Ribbon Army and the kindred work of the White Cross Army. Our space will permit us, in this connection, only to indicate a few organizations and helps in this work in the church.

"The Church Temperance Society" is an organization formed six years ago in the Protestant Episcopal Church, and, during this period, under the general secretaryship of Mr. Robert Graham, the society has accomplished a very large and excellent work. The literature of the society is quite abundant and of a very excellent character. The manuals for adult and juvenile branches contain formulas of Constitution and By-Laws, full instructions for organizing and running branches of the society in individual parishes. In addition to a large variety of tracts and leaflets, the society also publishes a monthly paper entitled *Temperance*, the subscription price of which is 50 cents per annum. Samples of manuals, tracts, etc., and full information can be secured by addressing Robert Graham, Station D., New York City.

The work of the Women's Christian Temperance Union is too well known to need any extended notice in these pages. In connection with the National W. C. T. U. there are various divisions of work, namely, the Young Women's Work, and that of the children who are organized into Bands of Hope. Copies of constitution and by-laws, and full information for running the societies, together with lists of tracts, leaflets, etc., can be secured by addressing the National Temperance Society, 58 Reade street, New York City.

The best temperance paper published in the United States is *The Voice*, issued by Funk & Wagnalls, 18 and 20 Astor Place, New York City, price $1.00 per annum. Goodenough & Woglom, of 122 Nassau Street, New York, have some excellent concert services for temperance societies in either church or Sunday-school, consisting of Scripture readings and responses, and also of other valuable selections in hymns, music, etc. Samples can be had by addressing the firm as above.

The following are a couple of simple temperance and anti-profanity pledges which may be used in church or Sunday-school work:

*"At the last it biteth like a serpent and stingeth like an adder."—Prov. xxiii:32.*

I, the undersigned, do pledge my word aud honor,

GOD HELPING ME,

to abstain from ALL intoxicating liquors as a beverage, and that I will, by all honorable means, encourage others to abstain.

Name_____

Residence_____

PRAYER AND PLEDGE.

O, GOD,

For the sake of thy Dear Son, forgive me for every sinful word, and help me to say, from this hour I shall strive to use the name of the Great God with reverence, and obey his commandments.

Name_____

Residence_____

# CHAPTER XX.

## REVIVALS.

### PREPARATIONS FOR REVIVALS.

AS this volume is designed specially to present *methods* which have been successfully used by pastors, it is important in speaking of revivals to caution the reader against expecting much from any method used apart from the proper spirit of consecration in the laborer, and dependence upon the help and power of God. Rev. Herrick Johnson, D. D., aptly express it in the following: "Because certain methods or instrumentalities have been used successfully, there is a tendency in human nature to lean on them and to give them vital place in plan and thought, and to think that revival can be had by no other road. There is just one agent absolutely indispensable to revival—God's Spirit. There is just one instrument absolutely indispensable to revival—God's truth, the preaching of Christ. All else, absolutely all, is minor, secondary, variable, incidental, dispensable. Special appointments, varied instruments, different methods may be good. Wisdom will suggest choice of these to suit circumstances. But all trust for effectiveness must be in God's Spirit and truth alone."

The following general appeal to Christian workers issued by Mr. Moody, on "How to Promote Revivals," is characterized by that wisdom which has distinguished his large work as an evangelist: "First, we must believe in revivals. I do not see how any one who reads his Bible can say one word against revivals. Why, look at the great revivals in

Moses' time, and those under Joshua and David and Josiah. Think of the great gathering that Ezra had, when all the people stood in the street all day for a revival meeting. Moreover, every denomination that I know anything about is the result of some revival. The Episcopalians say that they are apostolic. That takes them back to Pentecost, when three thousand were converted in a single day. The Lutherans proclaim in their very name the great revival under Luther. The Quakers sprang from the revival under George Fox, the Methodists from that under the Wesleys, and more than that, four-fifths of the names on the church rolls to-day are those of persons converted in a revival. They make the best workers. They are more likely to hold out. A man converted and entering a cold church is like a baby thrown into a snow-drift. But in times of revival the church is warm, ready to receive the new-born souls. I don't believe in spasmodic efforts, when the church rouses for a few days, only to go back to sleep again for a year or five years; but God has his special harvest seasons in nature, why not in grace? The longer I live, the more I believe in revivals.

"But second, we must get things out of the way for a revival. When the Saviour came of old, John cried, 'Prepare ye the way of the Lord.' I believe that in many places the Spirit of the Lord is grieved, and his blessings withheld, simply because we crowd him out of our churches. We hold meetings during the week of prayer, and Christians are getting warmed and revived, and the hearts of sinners are melting, but the moment the week is over we clear the way for the sociables and lectures and concerts, things which distract the minds of the unconverted, and scatter their serious thoughts. Shall it be so in your churches this winter, brethren? Will you gratify the eyes and ears of the people around you without making one earnest effort to save their perishing souls? How important it is that the meetings should be continued, that room should be made for the Lord to work. What a wave of blessing would sweep over this country if our churches would all agree to let all these things go this winter, and give themselves with all their might to the work of saving souls!

"And third, if we want a revival in our churches, we must pray for it. It isn't great preaching that we want, brethren, so much as it is great praying. The work is the Lord's, not man's; and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner would be converted, without the Holy Spirit. All our quickening must come from his blessed presence and power. And the earnest, importunate prayer of one person, one poor humble brother or sister who will not let God go without an answer, may call down the blessing.

One of the first series of meetings I ever attended was started by a poor, sick man, who, lying flat on his back, became so exercised over the condition of the church that he could not rest. The church was dead, and the young folks around all unsaved. He sent for the brethern of the church, and entreated them to pray for a revival. But they were too cold, and too much wrapped up in the world. Then he sent for the sisters, and begged them to pray, and at last a few of them did so. The Lord revived their hearts. Others were added to them, and when I came they had been before God many days entreating for a blessing. The first night I preached all was cold. It seemed like beating the air. But that night at midnight the son of one of the elders came down to his father's room crying out, 'Father, pray for my lost soul.' The Lord came suddenly to his Temple, and we had a great blessing. Now, is there any one so weak or humble that he or she can't do as much as that sick man did? You can pray yourself, and perhaps you can get some one else to unite with you in prayer, and the Lord will add to your numbers, and your own souls will be revived. And once let the church be set on fire of God, and there will be no trouble about the unconverted. Red-hot coals will kindle a fire wherever they fall.

"But fourth and last, not only pray for revival, but work for it. Many folks act as if the verse in the Bible were, 'Let him that heareth *pray* Come.' They pray for their friends, their children—they have prayed for them for years, but they have never *said* come. 'Let him that heareth *say* Come.' How many men in this city to-day only need an invitation to bring them to Christ! How many mothers have talked to their children about their behavior, their dress, their studies, but never one word about their immortal souls! 'Ah,' you say, 'I can't talk to them when my own life is so inconsistent!' And that is true. The less any Christian indulging in known sin says about religion the better; but that does not lessen, it only increases, our responsibility. It is as if a father should command a child to do something, and the child should tie up his own hands, and say, 'Father, I can't.' Come out from that sin—from all sin—for the sake of the souls who are stumbling over you into perdition. Don't wait a moment. Go to them and confess your unfaithfulness, and ask them right then and there to come to Christ. Would not the Spirit use such a witness as that would be?

"Brethren, we have this matter of a revival very largely in our hands. God is ready—are we? Do we really want a revival more than anything else in the world? Are we praying for it? Are we determined to pray for it until it comes? Are we living such lives that God can hear us? 'If I regard iniquity in my heart, the Lord will *not* hear

me.' Are we saying 'Come,' as well as praying it? The Lord help us all to prepare the way of the Lord, that he may come among us in power."

In 1882 Rev. Herrick Johnson, D. D., of Chicago, Ill., wrote a very excellent pamphlet of 32 pages, entitled "Revivals, Their Place and Power." Its contents are as follows: 1. Introduction. 2. Revivals defined. 3. Vindication of revivals. 4. Evils to be avoided. 5. Conditions essential. 6. Work preparatory to. 7. Work coincident with. 8. Work subsequent to. We take the following from the sixth section on the "Work Preparatory to Revivals."

"1. The pastor must begin with his own heart. A fire in the pulpit is the best means of kindling a fire in the pews. The pastor should not talk about revival, but be revived. Let him expect nothing from his people that is not first in his own heart. He should not bemoan deadness in the church before the congregation until he has in the closet bemoaned deadness in himself before God and his own want of love for Christ. No searching and rebuking sermons to his flock will avail much, if he has not already felt the rebuke of them as the truth has searched his own soul.

"2. Thus humbled, penitent, burdened, yearning for the presence and power of Christ, let the pastor lay his heart open to the elders or deacons, or whoever are his constituted spiritual counselors. They are ordained with him to the care and watch of the church, and his natural helpers in every good work.

"3. The pastor should now aim at great searchings of heart with his people Sabbath after Sabbath, preaching to the church, *to the church*, TO THE CHURCH, blow on blow. Let this be followed up in the closer contact of the prayer-meetings. Compel Christians for the time being to forget the impenitent in their great concern about their own condition before God as unfaithful to Christ in love and service. The tendency is to turn at once to the impenitent. The impression prevails that God is not working if conversions are not taking place. The moment some Christians begin to pray for a work of God, they lose all sight and thought of the church in a great zeal for converts. Let the pastor correct this habit; get his people to heart-searching and penitence and confession and humbling of soul before God, and have them understand that this is more acceptable to God, and more likely to secure his large blessing than a sudden zeal for the impenitent, and that they are in no condition to do the ungodly much service until they have humbled themselves before God.

"4. As soon as the pastor finds a heart kindled with any unusual

emotion, or bowed with any unwonted sense of sin, or yearning with any unwonted desire for God's glory, let him get alongside that heart, lay it and his own together, and in the fellowship of that common sense of sin and yearning for a blessing, let them keep company at the altar of prayer.

"5. Find a second or third also kindled. Have with these a special weekly appointment of half an hour for communion and prayer, pleading God's special promises and bearing special cases before God.

"6. Arrange a half hour for concert of prayer among the mothers in Israel, the devout and Godly women, who will agree quietly to observe a certain half hour or quarter of an hour of the day together, or better perhaps alone, for prayer for the outpouring of God's Spirit.

"7. Call the Sunday-school teachers together, and have them interested in the same way for their scholars. Thus get circles of prayer started, different interests enlisted, many 'twos' or 'threes' agreed as touching one thing.

"8. Increase appointments for public meetings only as there is demand for them. Have the interest compel the meetings, and do not appoint extra meetings to get up interest.

"9. With a prepared church the pastor may turn to the impenitent, and pour the hottest shot into their ranks, preaching the truths most directly adapted to bring them to Christ with the fullest assurance that the conditions are now present for a great awakening and multiplied victories.

"I do not say that a pastor is to await for this before he makes appeal to the ungodly. I do not say that souls will not be given him, though he have no such aroused and humbled and praying church behind him, but I do say that no large numbers will ordinarily be born to God in connection with a church, nine-tenths of whose members are asleep or drowned in worldliness."

One of the best volumes which can come into the hands of the pastor seeking to bring his mind and heart into fullest sympathy with this work is a book compiled by Rev. Walter P. Doe, entitled "Revivals—How to Promote Them." (E. B. Treat, 757 Broadway, N. Y., 443 pp., price $1.50). It comprises some of the best things on this subject, both written and spoken, by Bishops C. P. McIlvaine and M. Simpson, Drs. L. Beecher, A. Barnes, J. A. Broadus, T. L. Cuyler, R. W. Dale, J. Dowling, C. G. Finney, J. Hall, E. F. Hatfield, G. H. Hepworth, J. Hoppin, J. Knapp, J. McCosh, A. Park, A. Phelps, E. Pond, W. B. Sprague, G. Shepard, C. H. Spurgeon, T. D. Talmage, W. M. Taylor, J. Todd, and others.

A very excellent method is given by Rev. Theo. L. Cuyler, D. D., in his history of the Lafayette Avenue Church of Brooklyn: "One method of systematic effort for the conversion of souls we have found very useful. It has been to invite the officers of the church and the Sabbath-school superintendent to meet me in my study. We have then gone over the list of unconverted persons in the congregation, discussed their several cases, and assigned to such persons as were ready to undertake it, the pleasant duty of calling upon or writing an affectionate letter to such person as they would select. These personal appeals have been blessed in many cases to the conversion of the impenitent, or to the recovery of backsliders."

In rural districts great success often attends revival efforts by preaching in school houses throughout the limits of the congregation. Cottage prayer-meetings are also a most fruitful of good influences both in town and country. One great mistake in the beginning of a revival is the desire to start with a large number. Begin with those who are already members of the church, and even of these, it is better to select a half-dozen who are willing to come together to pray earnestly that God would make them more worthy of his love and to be known as his followers. When these few get truly in earnest, and God's Spirit is poured out, there will be no danger about the enlargement of the attendance and the good results of the effort.

In preparing the minds and hearts of the people for coöperation in the work of a special meeting, there is a very helpful little tract (No. 37, pocket series), published by Phillips & Hunt, of New York, entitled "Preparing for Revival." They cost not more than a cent apiece, and being brief and to the point, would be useful either to mail to every member of the church, or in the country to distribute after service. It is signed "Young Pastor," and it pleads for: 1. Your interest in our work. 2. Your coöperation. 3. Your presence at the meetings. 4. Some sacrifices for the work. 5. Your prayers for our work.

The following has been successfully used by pastors:

I SOLEMNLY AGREE, that laying aside all business, personal ease and pleasure, I will attend all the public services of the Church, both day and evening, during the present week.

I TAKE God the Father to be my God. I take God the Son to be my Saviour. I take God the Holy Ghost to be my Sanctifier. I take the word of God to be my rule, and his people to be my people. I dedicate my whole self to the Lord, deliberately, sincerely, freely and for ever.

I write my name on this line

_____

this_____day of_____18

to show that I truly love Jesus Christ, and am trying to do every day what I think will please Him.

PLEDGE.

TRUSTING in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do, that I will pray to Him and read the Bible every day, and that, just so far as I know how, throughout my whole life, I will try to live a Christian life.

Signed_____

*United Efforts.*—During the past few winters, the Evangelical churches in different cities have united in a common effort for the prosecution of evangelistic work in their respective neighborhoods. The pastors, as many as can be secured, are called together, and after consultation, generally agree in dividing the entire city into four or more general districts; these are again subdivided into smaller sections, and assigned to the several congregations located in these divisions. The general direction of the work is under the supervision of a central committee, and each of the sub-divisions is also under the supervision of a Committee of Management, generally composed of one minister and one layman for each of the churches within their respective limits. Committees are sent out to visit every house, and learn where the people attend church, to distribute tracts, invite people to the services and, where opportunity permits, to pray with each family. The churches of the entire city, or as far as is possible to secure their coöperation, are all open, and services are held each night in the week. This method has met with success in Pittsburgh, Philadelphia and other cities.

In other instances there has been concert of action and unity of effort in communities by a union of the churches in evangelistic work, where the preaching has been done by the pastors of the city or by securing the assistance of an Evangelist, such as Mr. Moody or Rev. George F. Pentecost, D. D., or some other approved evangelist, attended with good results.

Large results render imperative the employment of method, but the methods should conform to the needs. In revivals, too much should not be dependent upon the manner of doing. It is very unwise to make the conversion of persons dependent upon doing any particular thing. There was a time when in some places it seemed as though no one could become a Christian unless he came forward to the altar or to a "mourner's bench;" to-day the "Inquiry Room" is alike in danger of being unduly exalted. The object in asking people to come forward, in addition to securing a public acknowledgment of their purpose, was simply

to get people who were seeking Christ to separate themselves from inconvenient and unfavorable surroundings, so that they could the more readily be encouraged or instructed or counseled, as the need might be. Some unthinking ones used it not as though it was a channel of communication with those who were to render counsel, but as though it was the only avenue of acceptable approach to God. The objects sought were good, but the errors and fanatical ideas which gathered round this method, caused it to fall greatly into disuse, and, in some instances, even into disrepute. The Inquiry Room, or any other method, is liable to suffer in a similar manner. The proper method for a pastor to use, as it seems to us, is to use all methods as they may suit his needs. Invite people to meet you in the Inquiry Room, to rise for prayer, to come forward if they prefer to do that, to meet you during the day at your study, or in the afternoon Inquiry Prayer-meeting, to drop you a note, and you will call upon them at their homes, to come to the Catechetical Class, or in any other way. The object is to get them to accept of Christ as their Saviour and enter upon His service, rather than to get them to do something which will prove to the people that your method, if not the only way to Calvary, is the most successful mode of reaching it. Some methods are better than others, but salvation is not dependent upon even the best of them.

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## CHAPTER XXI.

### THE USE OF BOOKS AND TRACTS.

THERE are very few books suited to be put into the hands of sinners seeking Christ. Giving an inquirer a volume to read is like giving a sick man a voluminous but learned treatise on disease or the nature of various remedies. The sick man wants a physician, who can tell him the character of his disease, and who will prescribe the proper remedies. The sin-sick soul wants to find the Great Physician of Souls, and is properly impatient of delay occasioned by reading through a large volume—however good and profitable it might be at another time. Tracts are far better than books, but even these need to be used with discrimination. The following by the American Tract Society will be found helpful:*

*Tracts in General Series, 12mo 1,500 pp for $1 00, additional for postage, 20 cents Gems of Truth, 32mo. 2,000 pp. for $1.00; additional for postage, 12 cents. Pamphlets. Cost of postage for one dollar's worth, 12 cents.

AWAKENING—Pamphlets.

Your Soul, is it Safe? pp. 48. Price 4 cents.

GENERAL SERIES, 12mo. 15 pp. 1 cent.

| | PP. |
|---|---|
| Without Holiness no Man shall see the Lord | 4 |
| Sin no trifle | 4 |
| Quench not the Spirit | 4 |
| The Lost Soul | 4 |
| What Art Thou? | 4 |
| My Spirit shall not always Strive | 4 |
| Prepare to Meet thy God | 4 |
| A Convenient Season | 4 |
| The Price of a Soul | 4 |
| The Seed that Frank Sowed | 4 |
| Unbelief the Great Sin | 4 |

GEMS OF TRUTH, 32mo. 20 pp. 1 cent.

| | |
|---|---|
| Take Warning | 8 |
| Quench not the Spirit | 8 |
| Ten Minutes' Warning | 16 |
| Are you Forgiven? | 48 |
| Bob, the 'Bus-Driver | 12 |
| Why am I not a Christian? | 4 |

INQUIRERS AND CONVERTS—Pamphlets.

| | PP. | PRICE. |
|---|---|---|
| A Saviour for You | 48 | 3 |
| Counsels to Inquirers | 47 | 6 |
| Counsels to Converts | 107 | 15 |
| Counsels to Young Converts | 32 | 3 |
| God's Word for Inquirers | 32 | 10 |
| Faith: What it Is and what it Does | 48 | 3 |
| How to be Saved. Wayland | 64 | 5 |
| How to Repent | 32 | 3 |
| How to Believe | 28 | 3 |
| How to Come to Christ | 32 | 3 |
| How to Begin to be a Christian | 20 | 2 |
| I Will go to Jesus | 32 | 2 |
| More Light | 32 | 10 |
| Plain, Progressive Talks | 56 | 12 |
| What Shall I Do to be Saved? | 16 | 2 |
| To those Commencing a Religious Life | 48 | 3 |

GENERAL SERIES, 12mo. 15 pp. 1 cent.

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|---|---|
| How to Become a Christian | 4 |
| What must I Do to be Saved? | 8 |
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| Hindrances to the Great Choice | 4 |
| The Act of Faith | 4 |
| What is it to Believe on Christ? | 4 |
| Receiving Christ | 4 |
| The Song in the Cabin. Barnard | 4 |

GEMS OF TRUTH, 32mo. 20 pp. 1. cent.

| | |
|---|---|
| Hast Thou Faith? | 8 |
| What it is to be Saved? | 8 |
| Regeneration | 4 |
| What shall I do to be Saved? | 8 |
| Not Feeling, but Christ | 8 |
| What is it to Believe on Christ? | 8 |
| What is Conversion? | 8 |
| How to Begin to be a Christian | 8 |
| How to Come to Jesus | 8 |
| Why I Believe the Bible | 8 |
| Obstacles to Conversion | 4 |
| You, Me, or Anybody Else | 16 |
| Looking unto Jesus | 20 |
| Jesus Only | 8 |
| A Story of a Text | 8 |
| God's Word to You | 4 |

INVITATION—Pamphlets.

| | PP. | PRICE. |
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| Thy Day | 59 | 3 |
| Sinner's Friend | 64 | 3 |
| Come | 36 | 3 |

GENERAL SERIES, 12mo. 15 pp. 1 cent.

| | PP. |
|---|---|
| Every Man the Friend or Enemy of Christ | 4 |
| The Worth of a Soul | 8 |
| Come and Welcome to Christ | 8 |
| Why are you Not a Christian? | 4 |
| Precious Blood of Christ | 4 |
| The Saviour You Need | 4 |
| But Will He Save Me? | 4 |
| Easy to Find the Saviour | 4 |
| None Cast Out | 4 |

GEMS OF TRUTH, 32mo. 20 pp. 1 cent.

| | |
|---|---|
| I Invite You | 8 |
| Pardon | 8 |
| No Rest but in Christ | 8 |
| Not Justice, but Pardon | 8 |
| There is Help for You | 8 |
| "You, Me, or Anybody Else" | 16 |

PROCRASTINATION—General Series, 12mo. 15 pp. 1 cent.

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| Fatal Resolution | 8 |
| The Harvest Past | 8 |
| Don't Put it Off | 4 |
| Have Me Excused | 8 |
| I Can't Believe | 4 |

GEMS OF TRUTH, 32mo. 20 pp. 1 cent.

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|---|---|
| Escape | 8 |
| What are You Waiting For? | 8 |
| "Plenty of Time" | 8 |
| Why not Now? | 4 |

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| Useless Kinds of Religion | 8 |
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PLATE PAPER, 32mo. 8 pp. for 1 cent.

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|---|---|
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SKEPTICISM—12mo.

The Bible above all Price.
Don't Unchain the Tiger.
Short Method with a Skeptic.
The Unanswerable Argument.
The Bible the Word of God.
The Bible, and the Bible Alone.
Confession of a Deist.
The Infidel's Trust in Christianity.

GEMS.

The Bible is from God.
The Credulity of Unbelief.
Christianity and Infidelity.
Thurlow Weed and Ingersoll.
Why I Believe the Bible.
Here is the World: Do tell me Who Made it.
Hume on Miracles.

Tracts of General Awakening, Procrastination, Invitation, etc., can be used with great value for general distribution at the close of any regular public service. There is in the stock of the American Tract Society a mine of rare and rich wealth which pastors everywhere will

do well to bring to their aid in all the departments of their work. No pastor can fail to use them, especially the "Gems of Truth" series, without great gain to himself, his people, and the cause.

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# CHAPTER XXII.

## BRIEF OUTLINES AND TEXTS ON REVIVALS.

### GOD'S RECIPE FOR A REVIVAL.

"IF my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chron. 7: 14.

*Introduction.*—The work of revival to begin in the church—"If my people, which are called by my name."

I. *The Necessity of Preparation.*—1. "Shall humble themselves." 2. Return to the throne of grace—"and pray." 3. Turn from human to divine help—"and seek my face." 4. Judgment to begin at the house of God—"and turn from their wicked ways."

II. *The Results of Following God's Instructions in this Matter.*—1. God will hear their prayer—"then will I hear from heaven." 2. Will "forgive their sins." 3. "Will heal their land."

TEXT:—"O Lord, revive thy work in the midst of the years."—Habakkuk 3: 2.
SCRIPTURE LESSON: –Ez. 37: 1-14; Acts 2.

*Introduction.*—1. In the history of the church there are times of special ingathering. 2. The Holy Spirit always with the church—"He shall abide with you forever," etc. 3. Yet all have seen the quickening power of the Holy Ghost more manifestly revealed in seasons of special awakening, when sinners have come to Christ in large numbers.

I. *Proper Meaning of the "Term Revival."*—1. The quickening of piety among church members, or God's people. "Wilt thou not revive us again: that thy people may rejoice in thee?" 2. Some object that it has any broader meaning. 3. Broader meaning found in the text. 4. Its meaning as broad as the meaning of the term "Work." This work is not simply the preservation and strengthening of Christians, but also the conversion of sinners. 5. Scripture shows this broader sense to be consistent. "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2: 1.) "Passed from death unto life." (John 5: 24,) etc.

II. *Revials are Recorded and Approved in Scripture.*—1. "Then began men to call upon the name of the Lord." Gen. 4: 26. 2. Elijah on Mount Carmel. 1 Kings 18: 38, 39. 3. Reigns of Hezekiah and Josiah in Judah. 2 Kings 18, and 2 Kings 22, 23; 2 Chron. 30: 11-27; 2 Chron. 31. 4. After the Captivity. Neh. 8: 2, 3, 6. 5. Pentecost. Acts 2: 41-44. 6. After Pentecost. Acts 5: 14. 7. Philip in Samaria. Acts 8: 5-7. 8. The dispersed at Antioch, The Grecians—"a great number." 9. Paul and Barnabus at Iconium—Synagogue, "a great multitude of Jews and Greeks believed." Acts 14: 1.

III. *Revivals in Post-Biblical Times.*—1. Great Reformation—The first beginnings under Wycliffe—fourteenth century. Huss—fifteenth century. Luther—sixteenth century. 2. Great Britain and Ireland—Revival under Knox. In June, 1630, under preaching of Bruce and Livingston in Kirk of Scotland "near 500" were converted in a single day. So also in England, resulting in the Commonwealth under Cromwell, and the prevalence of Puritanism in the Church of England. 3. Revivals of the eighteenth century. *a.* In England, the religious decline which succeeded the Restoration of the monarchy—in 1730 under preaching of the Wesleys and Whitefield. *b.* Extended to the Colonies in America, under preaching of Edwards, Bellamy and Tennents. 4. Of the nineteenth century. *a.* Under Nettleton and Finney in 1827-32. *b.* In 1858, following the panic, one-half million received into the churches in six months. *c.* In Hilo station—Hawaii—Mr. Coan—five years 7,557 received into that one church July 1st., 1838—1,705 received at once. *d.* From 1878 to present time in India 200 per month.

IV. *Fruits of Revivals.*—"By their fruits ye shall know them." 1. Under Ezra. 2. Hezekiah, etc., Josiah. 3. Pentecost. 4. Early converts, persecutions of. 5. Reformation of sixteenth century. Liberty of conscience. Open Bible. Missionary spirit, etc. 6. Our benevolent institutions, missions etc., result of revivals. 7. Blessed influence upon those in the ministry. 8. Brings more men into the Gospel Ministry. 9. Raises standard of piety among Christians.

V. *The Instrument and the Agent in the Work of Revival.*—It is not a human work but the work of God. 1. The instrument—the Word. Ezekiel's vision: "Prophesy upon these bones, and say unto them, O ye dry bones hear the word of the Lord." Ezekiel 37:4. The plain preaching of Pentecost. Every revival since characterized by plain preaching. 2. The Agency—The Holy Spirit. Ezekiel's vision. Restoration by the Breath. *a.* Prophesy. *b.* The Breath. So at Pentecost. The word had been preached before by Christ himself. Some trust simply in preaching; some in human devices.

VI. *All Branches of the Church Accept the Doctrine of Revivals.*—1. Some by continuous preaching. 2. Lenten services. 3. Catechetical instruction, etc. 4. Employ different means to secure the same end.

*Closing.—How to Secure a Revival.* 1. Faith. 2. Prayer. "Come, O Breath, and breathe upon these slain that they may live." Ez. 37:9. 3. Labor. *a.* Purifying self. *b.* Seeking salvation of others.

We give also the following suggestive outline by Rev. J. Tomlinson:

REVIVALS.

"I. *Revivals Ancient and Scriptural.*—Gen. 4: 26; B. C. 400 years. 1 Kings 18: 38, 39; B. C. 900 years. 2 Kings 23: 3, 21, 22; Josiah's time, B. C. 624 years. 2 Chron. 30: 11–13, 21–27; B. C. 726 years. Neh. 8: 2, 3, 6; B. C. 445 years. Jer. 2: 2, 4; B. C. 628 years. Acts 2: 41–44; 5: 14; 8: 5–7; 11: 19–24; 14: 1; A. D. 33.

"II. *Revivals have been Predicted.*—Joel 2: 28; B. C. 800 years. Zach. 12: 10; B. C. 587 years.

"III. *These Predictions have been Fulfilled.*—John 4: 39; (under Christ's own ministry). Acts 2: 41; 4: 4. *Supra* I. Reformation of 16th century. In the west of Scotland, 1625 and 1630; north of Ireland, 1628; in London, 1665; in western world under Whitefield, Brainard, Edwards, etc., down to the present time.

"IV. *Revivals may be expected till the Millenium comes.*—Heb. 8: 11.

"V. *Revivals Genuine* —2 Kings 23: 24, 25; 2 Chron. 23: 5, 8; Acts 2: 44–48; 8: 8; 19: 18–20.

"VI. *Revivals Spurious.*—Matt. 23: 15.

"VIII. *We should pray for genuine Revivals.*—Ps. 80: 14–16; 85: 6, 7; 122: 6; Isa. 62: 6, 7; 64: 1, 2; Jer. 14: 20, 21; Hab. 3: 2; Matt. 6: 10.

The following texts will prove a convenient collation:

"Except a man be born again, he cannot see the kingdom of God." John 3: 5.—"Make you a new heart and a new spirit." Ezekiel 18: 31.—"Except ye repent, ye shall all likewise perish." Luke 13: 3.—"By the deeds of the law there shall no flesh be justified in his sight." Rom. 3: 20.—"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5: 1.—"Sirs, what must I do to be saved?" Acts 16: 30.—"Thy faith hath saved thee." Luke 7: 50.—"For there is none other name under heaven given among men whereby we must be saved." Acts 4: 12.—"The wages of sin is death." Rom. 6: 23.—"Prepare to meet thy God." Amos 4: 12.—"Go thy way for this time: when I have a convenient season, I will call for thee." Acts 24: 25.—"These shall go away into everlasting punishment." Matt. 25: 46.—"Cleanse thou me from secret faults." Ps. 19: 12.—"He that covereth his sins shall not prosper." Prov. 28: 13.—"God so loved the world that he gave his only begotten son," etc. John 3: 16.—"Choose you this day whom ye will serve." Joshua 24: 15.—"Son remember." Luke 16: 25.—"How long halt ye between two opinions?" 1 Kings 18: 21.—"It is time to seek the Lord." Hosea 10: 12.—"Seek the Lord while he may be found and call upon him while he is near." Isaiah 55: 6.—"Ye will not come unto me that ye might have life." John 5: 40.—"How shall we escape if we neglect so great salvation?" Heb. 2: 3.—"This man receiveth sinners." Luke 15: 2.—"Woe to them that are at ease in Zion." Amos 6: 1.—"Go and proclaim these words towards the north, and say

Return thou backsliding Israel," etc. Jer. 3: 12, 13.—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam'l. 16: 7.—"Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32: 1–11.—"Lord, to whom shall we go? thou hast the words of eternal life." John 6: 68.—"Ho every one that thirsteth, come ye to the waters," etc. Isa. 55: 1.—"Be ye reconciled to God." 2 Cor 5: 20.—"Have mercy upon me O God," etc. Ps. 51:1.—"The Son of Man is come to seek and to save that which was lost." Luke 19: 10.—"Be troubled ye careless ones." Isa. 32: 11.—"Ye do always resist the Holy Ghost." Acts 7: 51.—"I pray thee have me excused." Luke 14: 18.—"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1.—"The harvest is past, the summer is ended, and we are not saved." Jeremiah 8: 20.—"And the Lord added to the church daily such as should be saved." Acts 2: 47.—"He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." John 10: 1, (see also verses 7 and 9).—"And the door was shut." Matt. 25: 10.—"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24: 44.—"Examine yourself, whether ye be in the faith." 2 Cor. 13: 5.—"Lord, what wilt thou have me to do?" Acts 9: 6.—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10: 32.—"Son, go work to-day in my vineyard." Matt. 21: 28.—"My Spirit shall not always strive with man." Gen. 6: 3.—"The heart is deceitful above all things, and desperately wicked." Jeremiah 17: 9.—"It is a fearful thing to fall into the hands of the living God." Heb. 10: 31.—"Who hath warned you to flee from the wrath to come?" Matt. 3: 7.—"For what shall it profit a man if he shall gain the whole world and lose his own soul?" Mark 8: 36.—"Ho, every one that thirsteth, come ye to the waters." Isaiah 55: 1, (see also Rev. 22: 17).—"Repent ye, and believe the gospel." Mark 1: 15.—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

More could be added almost without limit.

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## CHAPTER XXIII.

### WORK IN THE INQUIRY MEETING.

REV. Herrick Johnson, D. D., of Chicago, Illinois, in his excellent pamphlet entitled "Revivals," presents the subject of the inquiry meeting as follows: "Work here is often most delicate and difficult, and requires judgment and tact. A word or two at this point about the inquiry meeting in general before consideration of the work in said meeting at a season of special revival. The very proclamation of the Gospel involves and necessitates an inquiry meeting, or something that answers to it. Possibly it were well to change the name in view of ex-

isting prejudice against this agency because of its abuses, but the thing —*i. e.*, some kind of opportunity to inquire further concerning truth already heard and felt—is vital to any high and wide success. The inquiry meeting is drawing the net after it has been cast by the sermon. It should be a permanent feature of church work, and held immediately after every public preaching service the whole year round.

"*Reasons.*—1. At any service there may be a soul reached and moved by the truth. 2. Death may intervene before a later appointment can be met. 3. Delay will give the world, the flesh and the devil time to dissipate impressions. 4. Under the immediate influence of the truth, inquirers will be most likely to improve the opportunity offered for personal conversation. 5. When the impression is the freshest, further work will be easiest. The Spirit of God is already there, and this is recognizing and following His lead. 6. The permanent appointment takes away the appearance of spasmodic effort, and gives the impression that the church of God is always expecting results. 7. It enables the pastor to discover the earliest 'sound of a going in the tops of the mulberry trees.' If there be any special moving of God's spirit it will at once be manifested in attendance at this permanent appointment. I have known good men startled at the sudden discovery of wide spiritual interest in their congregations, they having preached in ignorance of it for weeks, and even months. I can conceive of no possible opposing considerations to outweigh these seven good reasons for furnishing an opportunity of personal religious conversation with the pastor to any who might wish it on the Sabbath Day. Those invited to this appointment should be made distinctly to understand that their attendance is not a profession of religion, nor a commitment to Christ, nor an acknowledgment of deep feeling, nor even the avowal of a determination to seek Christ, but simply the expression of a desire for personal conversation on the subject of personal religion. The way to this meeting has often been barred by making the going there involve too much. It should be understood to involve nothing but a willingness to hear farther of the matter, concerning which something has already been heard.

"*The Conduct of an Inquiry Meeting at a Season of Special Interest.*—*a.* It should be in the hands of the pastor always. For, first, the truth from his lips has made the impression; it would seem better that the truth from his lips should deepen the impression. Who so well fitted as he to press still further his own thought? Secondly, the inquirer will commonly prefer conversation with the pastor to any other.

"*b.* If the inquirers are numerous the pastor should have assistance in the meeting. But the persons to assist should be selected by the

pastor and their consent to act secured, and the meeting should never be thrown open to all sorts of volunteers. Superficial and officious persons may do incalculable harm in such a place.

"The pastor should fearlessly go outside his church officers for persons in his judgment best fitted, both by experience and present spiritual interest, for this work, if they are not to be found amongst his official helpers. Fitness alone, not office, has any claim here.

"Young converts, whose experience is unquestionable, and whose clear, intelligent views the pastor is sure of, who are fresh from the world and full of the joy of their new espousals, certainly may be of service in pointing others to Christ. It would seem that those would be able to make the way plain to others who had just been over the road themselves. Yet the greatest prudence is needed here. Young converts know little of the varied methods of the Spirit's operations. They are apt to magnify unduly the particular experience through which they have passed, and to emphasize therefore that which is incidental and variant in connection with the great change, rather than that which is fundamental and constant.

"*c.* No time should be taken for general exercises, whether singing, Scripture-reading, or address. The long range has been had in the more public service. This is the place for close personal encounter, for face-to-face individual work with each inquirer.

"*d.* In this work of personal conversation the aim should be, first, to find out the exact posture of the inquirer's mind. Diagnosis before prescription. The pastor or Christian teacher should turn inquirer, and ascertain how the person with whom he is conversing is viewing the truth, what the trouble is, the point of difficulty, and the direction of the Spirit's striving. Secondly, to pour in at that very point the truth of God, making much use of the very words of the Scripture. Objections should be met by Scripture, difficulties removed by Scripture, doubts dissipated by Scripture. Thirdly, to press to an immediate decision—an instant surrender. Whatever the circumstances of the sinner, no counsel can be right that does not mean now.

"*Cautions.*—1. Avoid protracted conversation. 2. Avoid successive conversation by different individuals with the same inquirer. 3. Avoid controversy. 4. In the case of each inquirer the conversation should be followed by prayer, and participation in prayer, by the inquirer personally and audibly, should by all means be secured if possible, though it be only with half a dozen words, such as 'God be merciful to me a sinner:' 'Lord save or I perish,' or, better still as involving a personal commitment, 'Here and now, O Lord, just as I am I give myself to Thee forever.'"

There is a little pamphlet by Rev. Robert Boyd, D. D., entitled, "My Inquiry Meeting," (published by F. H. Revell, Chicago, 60 pp., paper 15 cents), which answers a variety of inquiries likely to arise in the mind of an unsaved person seeking Christ, such as the skeptic, the inquirer who is depending upon his feelings, the backslider, etc. There is another by Rev. Gardiner Spring, D. D., "The Inquiry Meeting," (The American Tract Society, New York,) detailing conversations held by a pastor with persons under the operations of the Holy Spirit. Publications of this sort are very suggestive and helpful to those who are to labor in the inquiry room, but to place them in the hands of inquirers indiscriminately, without knowing the difficulties peculiar to each case, would be at least injudicious, and might even be injurious. In "Revivals—How to Promote Them," by Rev. Walter Doe, (E. B. Treat, New York, 443 pp., price $1.50), there is a suggestive chapter by Rev. W. B. Sprague, D. D., on the "Treatment Due to Awakened Sinners." Much helpful suggestion is also found in the writings of D. L. Moody and others on this subject.

Rev. Thomas Armitage, D. D., is the author of a little tract, "The Inquiry Room," published by the American Tract Society, which treats: 1. Who should labor with anxious souls at the inquiry meeting. 2. What qualifications are neccessary for the work. 3. Suggestions desirable for the laborer in the inquiry room before he enters it. 4. What must be your work when you enter the inquiry room. 5. Your duties to the inquirer after he is converted.

The Young Men's Christian Association of Chicago, Ill., publish numerous helpful tracts, etc. A little leaflet entitled "A Word for You" is excellent for general distribution at the conclusion of a revival service. "From Infidelity to Christianity" Rev. F. Von Schluembach, as told by him at one of Mr. Moody's meetings in St. Louis; "Hints to Workers" is a single leaf or Bible mark with double ruled red border, prepared by Mr. Daniel Sloan, Assistant General Secretary of the Young Men's Christian Association, giving good hints to workers in the inquiry meeting and instructors of single inquirers. Samples may be had upon request addressed to Mr. Sloan, enclosing an envelope stamped and addressed for the return. On the reverse side of this "Hints to Workers" is "The Worker's Guide," by the same author. It formulates seventy of the doubts and difficulties which are likely to find expression at the lips of those who come into the inquiry room, and opposite each is the text of Scripture which may be helpful in meeting the difficulty.

# CHAPTER XXIV.

## THE CARE OF YOUNG CONVERTS.

THE care of young converts is by far the most arduous and difficult —equally as important as any other portion of the work connected with or growing out of a revival. There are more failures by congregations and pastors in this important part of the work, than there are in the work of the revival. The revival work is pleasant, stimulating, happy; the work of subsequent care and nurture is laborious, long-continued, and comes at just that time when the pastor and people are worn, and the physical powers are almost exhausted by protracted effort. For lack of proper nursing and care, a large proportion of those born into the world die in infancy. What is true in the natural is true also in the spiritual, that for lack of care and Christian nurture many fall again into sin and become dead to the church and every holy influence.

It is just at this point where the Catechetical Class, the Society of Christian Endeavor, the Class Meeting, the Schools for Bible Study, the Pastor's Bible Class, Young Christian's Associations, Young Convert's Prayer-meetings, Bible Reading Circles, and other agencies come into excellent service, and for which we refer the reader to the other departments of this volume.

Rev. Thos. Armitage, D. D., in writing of "What are Your Duties to the Inquirer After He is Converted," says: 1. "To treat him with extreme tenderness. He is but 'a babe in Christ.' He needs treating much like a babe. 2. Keep up an interest in his welfare after his conversion. 3. Set him at work, while in his 'first love,' to bring others to Christ. Follow the example of Jesus in sending him to tell his friends 'what great things the Lord hath done for his soul.' 4. Instruct him to unite with some Christian church. Such instruction would be apostolic. If truly born again, he cannot confess Christ and share the faithful watch-care of His church too soon. Few converts continue to lead a godly life, if they refuse to unite with Christ's church. 5. If you are at a loss to know what church to commend to him, find what his own predilections are, and introduce him to some faithful man of that ecclesiastical body which he prefers. But if he has no such preference, then you are bound, as an honest man, to take him with you to the church to which you belong, if he is willing to accept your invitation."

Rev. Herrick Johnson, D. D., in speaking of the "Work Subsequent to Revival," says: "1. Converts should be enrolled as members of the church upon satisfactory evidence of their conversion. When they show that they are of Christ's flock, they have a right in the fold. 2. Converts should be taught specially and systematically in Christian doctrine. Express provision of some kind should be made for this, that these new disciples may be early rooted and grounded in the faith. 3. Converts should be put immediately at some active service. Early activity of brain and heart and hands and tongue in Christian directions will make future wall-flowers, and dumb Lazaruses and drones in the church, an impossibility. Only let the activity be suited to the case, both in kind and degree, and provocative of neither pride nor depression, 4. Converts should be given congenial association. Some of them have been revolutionized not only in their inner life, but in all outward association. They must be surrounded by something that shall take the place of old companionship 5. The new disciples should be made to understand that their type of piety must be better than that they find in the church. How is the church ever to grow beautiful for situation, and to have her robes spotless and befitting the bride of Christ, if the coming Christians take no higher plane of Christian living than those who have preceded them? 6. The whole church must be made familiar with the idea that training young disciples is just as important as securing them; and that this duty and privilege are at the door of every church member receiving these young converts to communion."

In the "Sketch of Mission Work of the Parish Church of the Holy Trinity," of New York City, Rev. Stephen H. Tyng, Jr., D. D., adopted the following method:

"*Training*.—In this division of our work are included all the educational, preaching, and social agencies which have for their object training in the Christian life.

"At the base, of course, is our *Sunday-school*. We have had two separate Sunday-schools in the church in the morning, with separate officers and teachers, and a third one in the afternoon. We also have schools connected with our mission chapels. In all, we have now something over two thousand teachers and children in the five schools directly connected with us. We also have some other Sabbath-school work connected with us indirectly, as in the Institution for the Ruptured and Crippled. In all our Sunday-school work we make no distinction between the children of the church and mission children. I aim to have unity of instruction throughout our Sunday-schools.

"The theory of our *Sunday morning preaching*—the idea of which is the edification of believers, and only secondarily ingathering—is to furnish the workers, the teachers, the visitors, the lay-preachers, with material for their work on Sunday afternoon and in the evening, and throughout the week, as well as the culture of Christian households.

"Next in training to the Sunday-school is *the Normal class* of the older young men and young women, and of the adults in the congregation who are being trained, and from whom our teachers are, as a rule, taken for all these departments.

"On Wednesdays and Fridays I have *Bible readings*—one in the morning and another in the afternoon—for the special study of the Word with those who are at liberty to come together at the appointed hours. At these Bible readings we take up topics and trace them through the Word. This fall I began a series of readings on the fifteen titles given to our Lord in the first chapter of John. These Bible readings are a most enthusiastic service. I had, on an average, one hundred and fifty people in attendance at every reading last year; and I hope to have more this year. Men attend as well as women. These readings are always under my own supervision.

"Next in training we have *the young convert's classes.* Persons who come into the communion of the church by profession, and who are confirmed, are organized into classes for pastoral instruction. They meet once a month for that purpose. I always teach them. I have now four such classes, with a membership of over five hundred in all. We take up topics adapted to the development of young Christians. The Scripture is the basis, and the only basis, of training in all these various departments. The members of these classes are all converts of the last two years. We have a secretary, we call the roll, and at each meeting we appoint a committee of men to visit the absent men, and of women to visit the absent women, whose duty it is to report at the next meeting; so that no new member of the church can be lost for over a month. We know where he is within a month after he has strayed away.

"My assistant also has a *Bible-reading for men* on one of the evenings of the week before the evangelistic meeting. His special pastoral duty is in connection with those of the congregation who are not pewholders. He visits the poor and the sick, attends weddings and funerals and is engaged in other like labor.

"I have already spoken of our inquiry and young converts' meetings. We have provision to connect the inquirers and young converts with the church and to keep them under our watch and care before they have

made any profession of religion, after they have shown some interest. This is very important. For this purpose we have *a band of workers*, some of whom are members of the Andrew and Philip Society and of the Mary and Martha Society. Their special function is to watch over inquirers and keep them in accord with the assistant, and through him with me, during the time which intervenes between their inquiry and their joining the church. As soon as they are converted, in anticipation of the next confirmation we prepare them for a profession of Christ. This *confirmation class* meets every Monday evening. It is connected with the young converts' meeting. After the young converts' meeting, while there is an inquiry meeting for ingathering, I take the confirmation class into another room and talk to them. The object of this second meeting is not so much instruction, which is mostly given to the whole body; it is rather personal acquaintance and fellowship. My object is to keep them in harmony with me.

"Of course, most of the work, both of ingathering and of training, has chiefly reference, not to the regular pew-holders, but to those who are not regular attendants upon any church. The families of the pew-holders are in personal relations to me and come to me directly. I know them and their homes, and strive to look after their spiritual interests myself. If I see any that are interested I visit them, and bring them in through personal influence. But all go into the same confirmation class and through the same system of instruction. The rich and poor meet together. I labor directly with the regularly attendant families of my church and congregation, and indirectly through these other agencies with those who are non-pew-holders.

"At the instance of some of our ladies I have held *Home Bible Readings* in different houses, to which their friends have been invited. These have been found very profitable. I am ready to do as much of this work as my friends desire.

"To those informal meetings should be added our *Communicants' Meeting*, which is held on the Saturday morning preceding the first Sunday in the month. The whole church is expected to be present on this occasion. The instruction is preparatory to the privilege of the Lord's Supper on the following day.

"Closely connected with the work of training are Pastoral Visitation and the Breaking of Bread.

"In the matter of *pastoral visitation* I have always held that the time of a pastor is too precious to be wasted on vapid social visiting. The sick, afflicted, and those in trouble are the sole objects of such attention. These would do well to remember the precept: 'Is any sick among

you? let him call for the elders of the church.' (James 5: 14.) For the well and strong the pastor should have hours daily when he may be sought and seen in his study.

"Whilst the inquiry meeting is the commencement, the *ordinance of breaking bread* may be regarded as the culmination of our system of training. This is founded on the habit of the early church as recorded in the second chapter of Acts. It is practically an informal communion service, and is held in one of the rooms of our chapel immediately at the close of our Sunday morning service. No special invitation is given to its attendants, but all are welcomed who love the Lord Jesus in sincerity and enjoy fellowship with his friends. The form of the service is flexible and Scriptural. A hymn introduces it, then follow a few remarks connecting the ordinance with the topic of the sermon which has just been preached. The words of our Lord and the apostles are employed in prayer and thanksgiving, after which the elements of bread and wine are distributed to the people kneeling in their places. After supper we sing a hymn and are dismissed with words of caution and blessing read from the Bible. This is a most elevating service. Seldom do we fail to weep together for joy as the Lord makes himself known to us in the breaking of bread. The average attendance is one hundred and fifty, among whom are always found some of the most advanced and spiritually-minded of our people. On the first Sunday of the month, when our church communion is celebrated, this service is omitted.

"To sum up all that has been said: Sunday-schools, Public Preaching, Inquiry and Young Converts' Meetings, Bible Readings, Prayer-meetings, Normal Class, Confirmation Classes, Pastoral Conversation, and the Ordinance of the Lord's Supper, in its two modes of celebration, combine in our agencies of training."

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## CHAPTER XXV.

### JOINING THE CHURCH.

WHEN young converts and others are to be brought into the church various questions are propounded by the various denominations. One congregation in New York City propounds the following before the official board will take action upon the application:

"1st. Have you truly and earnestly repented of your sins? 2d. Do you believe in our Lord Jesus Christ as your present and sufficient Saviour? 3d. Are you in

Love and Charity with all men? And especially do you love the society of Christian people? 4th. Will you endeavor by God's help, to lead a life of holy self-denial and Christian effort for the salvation of others? 5th. Have you been baptized."

Signed_____

In the Market Street Presbyterian Church of Harrisburg, when the request of the applicant has been sanctioned by the Session, the clerk sends the following notice:

"HARRISBURG, PA.,_____188

_____

"GREETING:

"The session of Market Square Presbyterian Church take pleasure in informing you that your examination was sustained, and that you have been received into the _____ of the church.

"You will be expected to make a public confession of your faith before the congregation, on the morning of the Lord's day,_____188

"We take this opportunity to remind you of some of the obligations which arise out of your new relation to the church, and which we trust it will be your pleasure to discharge.

"Be mindful to remember daily in your prayers the particular church of which you are a member, and the universal church of Christ in the earth.

"You are to attend, so far as you may be able, the public services of the sanctuary, and to engage actively in some branch of church work.

"You are to contribute, according as the Lord hath prospered you, toward the support of the church, and toward the benevolent causes which she from to time puts before you.

"You are to study the peace, the purity, and the prosperity of the church; to guard her good name, and to invite and welcome others to her services and membership.

"You are to render obedience unto the spiritual rulers in the exercises of their lawful authority, and should you remove from the bounds of our congregation, you are to request a letter of dismission and of recommendation to the sister church with which, in the providence of God, your lot may be cast.

"Lastly and including all, you are to live a consistent and active Christian life, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world.

"'And the very God of peace sanctify you wholly, and we pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.'

"BY ORDER OF THE SESSION.

_____ MODERATOR.

_____ CLERK."

An excellent little pamphlet tract to place in the hands of all who unite with the church is published by the American Tract Society, and

entitled "Commencing a Religious Life," (48 pp., single copies 3 cents); also "Counsels to Converts," (107 pp., single copies 15 cents), "Counsels to Young Converts," (32 pp., single copies 3 cents), and numerous others in the valuable collection of the Society.

### HELPFUL RULES FOR YOUNG CHRISTIANS.

I. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. (Heb. xi. 6.)

II. Never neglect daily private Bible reading: and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all back-sliding begins with the neglect of these two rules. (John v. 39.)

III. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you, and then ask him, for Christ's sake, to forgive you for what you are, and to make you what you ought to be. (John iv. 24.)

IV. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, what have I done to-day for Him? (Matt. v. 13-16.)

V. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. iii. 17.) If you can not do this, it is wrong. (Rom. xiv. 23.)

VI. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. (2 Cor. x. 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow him. (John x. 27.)

VII. Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true, if God's Word is true? and if *both* cannot be true, believe God, and make your own heart the liar. (Rom. iii. 4; 1 John v. 10, 11.)

### PRECIOUS CHAPTERS.

PSALMS: twenty-third, forty-sixth, fifty-first, eighty-fourth, ninety-first, one hundred nineteenth, one hundred twenty-first, one hundred forty-eighth. ISAIAH: forty-first, fifty-third and fifty-fifth. DANIEL: third. MATTHEW: fifth. LUKE: eleventh, fifteenth. JOHN: tenth, fourteenth, fifteenth and seventeenth. ACTS: second. ROMANS: eighth. FIRST CORINTHIANS: thirteenth, fifteenth. SECOND CORINTHIANS: fifth. EPHESIANS: fifth. COLOSSIANS: third. FIRST THESSALONIANS: fifth. HEBREWS: eleventh. JAMES: first and second. FIRST PETER: fourth. FIRST JOHN: third and fifth. REVELATIONS: twenty-first and twenty-second.

Study very carefully the Gospel and Epistles of John.

# PART IV.

## SOCIAL MEETINGS.

## CHAPTER XXVI.

### LITERARY AND SOCIAL MEETINGS.

THE social feature should never be lost sight of in the church. In the Old Testament church it had an important place. Three times a year the entire population came up together to worship at the Temple. Their feasts partook largely of the social. So in the work of the church to-day, the social should never be overlooked. The various social gatherings and friendly meetings in use throughout the country are too well known to need any space or attention here.

Great care needs to be exercised lest the social absorb all the energies of a congregation, or descends to entertainments which are ruinous in their tendencies and injurious in their results. In sewing and such other societies where but a small section of a congregation is represented, great care should be exercised to prevent the meeting from degenerating into a mere gathering for gossip.

One of the pastors in Philadelphia has a regular evening in each week when the congregation is requested to meet socially in one of the church parlors. While not more than forty or fifty usually gather at any one meeting, yet all the members drop in at such times as best suit their convenience, and so there is regularly a pleasant company at which the pastor is always present, new acquaintances are formed, the people become more interested in each other, new members are introduced, and the busy pastor is enabled to meet his people without spending his time going from house to house visiting those who are able to come and see him.

*Literary Societies.*—Organizations of young people which take upon themselves the character of a literary society may be made very helpful in developing talents which will prove serviceable, not only in the church, but which will also fit those who enjoy these advantages for the larger responsibilities and duties of life. The success or failure of a literary society, run in connection with the church, is largely dependent upon the judicious management of either the pastor or those into whose hands the trust is committed. The greatest good of the society usually demands that the members should be left to exercise their own judg-

ment and preferences in the choice of subjects for discussion, election of officers, and all such matters as would tend to develop their talents; while, at the same time, it is usually well, and often essential that the pastor, or some other suitable person, should be in regular attendance, that he may, by his presence, secure that order and dignity which will be necessary for the best permanent results. Great wisdom is needed upon the part of the pastor in order to make the society a success.

In the preceding pages, under the head of "The Society of Christian Endeavor," (page 43), "The White Cross Army," (page 54), "The White Ribbon Army," (page 60), "Young Christians' Association," (page 63), and other portions of this volume, valuable suggestions will be found with regard to the form of constitution and by-laws for government of such societies. These societies may be of a purely literary and social character, or they may take upon themselves such religious features as are incorporated in the Society of Christian Endeavor or others, or as are indicated in the following, taken from the constitution and by-laws of the Young Men's League of Centenary M. E. Church, Chicago, Ill.:

"CONSTITUTION.

"ARTICLE I. This organization shall be known and recognized as the 'Young Men's League of Centenary M. E. Church.'

"ART. 2. The object and name of this League shall be: 1. To assist one another in our spiritual growth by a hearty coöperation and mutual assistance among ourselves in advancing the cause of Christ in our own hearts. 2. To consecrate ourselves completely to the service of Christ, and to use every opportunity, individually and collectively, in winning souls for the Master. 3. To endeavor, by the grace of God and by the aid of the Holy Spirit, to raise the standard of Christian life and excellence among the young people of Centenary Church, by helping and encouraging those who are weak or just starting in the Christian life, and by letting our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven. 4. To assist the pastor and church in the various phases of church work, and to lend a helping hand wherever needed. 5. To do general missionary work outside of the church by inviting visitors to the regular services, and especially to the revival and devotional meetings, where the workings of the Holy Spirit upon their hearts may be manifested by public testimony. 6. To be messengers of charity to those in need, to visit the sick, and comfort those in affliction; everything to be done in the true spirit of Christian love, with an eye single to the glory of Christ—not looking to the reward. 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.'"

Numerous societies of this character have been organized in various congregations in the city of Chicago, and are proving of great service in the work of the church. They are in no manner connected with literary societies, but principles such as these may be profitably embodied in the constitution of a literary society organized in the Christian church.

The following constitution and by-laws, which have been in actual service, may be suggestive in preparing to organize a literary society.

"PREAMBLE.

"The young people of St. John's Lutheran church and Sunday-school, being desirous of forming a society for the intellectual and moral culture of its members, have formed an association for securing these results with the following

"CONSTITUTION.

"ARTICLE I.—*Name.* The name of this society shall be The Young People's Literary Society of St. John's Lutheran Church of Lancaster, Pa.

"ARTICLE II.—*Object.* SECTION 1. The object of this society shall be to secure the intellectual and moral culture of its members. SEC. 2. This society shall seek to secure the interest of all its members in the welfare of the church and Sunday-school.

"ARTICLE III.—*Membership.* SECTION I. Any member of St. John's Lutheran or Gotwald Mission Sunday-schools, of the age of sixteen years or upward, may become an active member of this society, if his or her name shall have been proposed by one of the members at a regular meeting of the society, and if at the meeting, held one week following, such person nominated shall receive a three-fourths vote of all the ballots cast by the members present, and paying the fee hereinafter named, assenting to the initiation, and subscribing to the Constitution and By-laws. SEC. 2. Any person sixteen years of age, or more, may become an Associate Member in the same manner as described in Section 1 of this same article. SEC. 3. Associate members shall have all the rights of active members with the following exceptions, viz.: They shall not vote on constitutional amendments. SEC. 4. Every candidate shall be initiated, sign the Constitution and By-laws of the society, and agree heartily to support the same before he shall be entitled to the rights of membership.

"ARTICLE IV.—*Officers.* SECTION 1. The officers of this society shall be a President, Vice President, Secretary, Treasurer and Critic. SEC. 2. *Duties of Officers:* It shall be the duty of the President to preside at all meetings of the society, to establish and maintain order, to see that the Constitution and By-laws are enforced, to appoint all committees unless otherwise ordered, to sign all orders for moneys voted by the society, and to discharge all other duties which regularly appertain to his office. SEC. 3. It shall be the duty of the Vice-President to preside in the absence, or at the request of the President. SEC. 4. The Secretary shall keep a full record of the proceedings of each meeting of the society, and shall call the roll of the members of the society at the appointed time, collect the dues and any fines which may be imposed at each meeting, and perform any other duties which usually devolve upon the office of Secretary. SEC. 5. It shall be the duty of the Treasurer to keep a just and accurate account of all moneys received by him for the society, and of all expenditures and disbursements voted by the society, and ordered by the President. He shall make a report of the amount in the treasury at each meeting, and a statement of the amounts received and the disbursements ordered at the previous meeting. SEC. 6. It shall be the duty of the Critic to note the order of the society, and to pronounce judgment upon all the exercises. For this purpose he shall carefully observe the manner, gestures, pronunciation,

etc., of each person, noting all mistakes in grammar or diction, and present the same in writing at the conclusion of each meeting.

"ARTICLE V.—*Elections.* SECTION 1. The officers of this society shall serve for a term of eight meeting nights, or until their successors shall be elected. SEC. 2. The election shall be by ballot, and a majority of all votes cast shall be necessary to an election. SEC. 3. The candidates for election shall be nominated one week previous to the date of the election.

"ARTICLE VI.—*Committees.* All committees shall be appointed by the President, unless otherwise ordered.

"ARTICLE VII.—*Amendments.* This Constitution may be amended or altered at any regular meeting by a vote of two-thirds of the active members present, provided a public notice shall have been given at a regular meeting two weeks previous.

"BY-LAWS.

"ARTICLE I.—*Meetings.* The regular meetings of this society shall be held on Monday evening of each week at 8 o'clock. At the request of one-third of the members of the society, the President may call a special meeting, provided all the members shall have been notified of the time, place and purpose of the meeting.

"ARTICLE II.—*Quorum.* One-fourth of the members enrolled shall constitute a quorum for the transaction of business.

"ARTICLE III.—*Order of Business.* The order of business at the meetings of this society shall be as follows: 1. Roll-call. 2. Reading of the minutes of previous meeting. 3. Music, either instrumental or vocal or both, by the society, as may be provided. 4. Reception of new members. 5. Order of exercises: (*a.*) Recitation. (*b.*) Selection. (*c.*) Music, (as arranged by the Music Committee.) (*d.*) Selections. (*e.*) Answering referred questions. (*f.*) Regular debate. (*g.*) General debate. (*h.*) Sentiment roll. 6. Treasurer's report. 7. Reports of committees. 8. Miscellaneous business. 9. New business. 10. Election of officers. 11. Critic's report. 12. Collection of dues. 13. Music. 14. Adjournment.

"ARTICLE IV.—*Initiation Fees and Dues.* SECTION 1. New members, both active and associate, shall pay an initiation fee of 25 cents. This section shall not apply to any lady who shall join this society either as an active or associate member. SEC. 2. All male members present shall pay the sum of five cents per week as society dues. SEC. 3. Any members being absent on the evening when they have been assigned a part in the exercises shall be fined ten cents, unless excused by the society. SEC. 4. Any members being present and failing to perform the duties to which they have been assigned, shall be fined ten cents, unless excused by the society. SEC. 5. Any member being absent without acceptable excuse, for a period of two months, shall be suspended.

"ARTICLE V.—*Initiation of Members.* Every person elected to membership in this society shall affirm to the following: 'I promise to conform to the Constitution, By-Laws, and Rules of Order, of the Young People's Literary Society of St. John's Lutheran Church, and promise to do all in my power to promote its interest so long as I shall remain a member thereof.'

"ARTICLE VI.—*Inauguration of Officers.* Before the officers elect shall assume the duties of their offices, the retiring President shall require of each to affirm the following public promise, viz.: 'I promise to fulfill, to the best of my knowledge and ability, the duties of the office to which I have been elected, until my successor shall have been elected and duly installed.'

"ARTICLE VII.—*Offenses.* Any member who shall treat with disrespect the President or any other of the officers, or any one whose demeanor and bearing shall be such as to be prejudicial to the good order of the society, may be expelled or suspended; the motion for such action must be made by some member, and the final action deferred for at least two regular meetings. A two-thirds' vote of the members present shall be necessary to expel.

"ARTICLE VIII. The meetings of the society shall be governed by the rules of order laid down by Matthias in all cases not in conflict with the forgoing Constitution and By-Laws.

"ARTICLE IX. SECTION 1. The By-Laws of this society may be altered or amended by a two-thirds' vote, provided one week's notice of the same shall have been previously given. SEC. 2. The By-Laws of this society may be suspended, for the time, at any meeting, by a two-thirds' vote of the active members present."

*Reading Circles, Congregational Libraries, Etc.*—The institution of circles within the congregation, pursuing a course of reading or study, may oftentimes be made of great service to the individual and to the church where there are already libraries in the congregation, or even a good sized library in the Sunday-School. The books may be classified and arranged in series. In this way, much of the time that is spent in reading without a plan will be redeemed for some definite purpose. Books which have been written by different authors, and which bear no relation to each other may be brought together in a series which will give both unity and variety. The books which refer to travel and foreign countries may be arranged in "A Tour Round the World in Books." Other books into "Science Series," "Glimpses of the Past," "Good Counsel for Young Men," "Ways that Win," "Ways to Wealth," and a variety of other series which will prove tempting and profitable to the consecutive reader. The order of the books in the library may remain the same as though no such serial classification had been adopted, and thus the good books will have a double chance of being called for—first in the regular catalogue, and second in the serial catalogue.

### CHAUTAUQUA, LAKESIDE AND OTHER CLASSES.

The movement which resulted in the formation of the Chautauqua Classes and all other similar movements in this country, originated with Rev. J. H. Vincent, D. D., and the movement was inaugurated in the summer of 1878. That the society supplies a want widely realized is is evident by the fact that the first year 8,000 names were enrolled, and under the title of "Assembly," "Congress," "Parliament," "Encampment," and other names, similar organizations were formed throughout the land from Ocean Grove to the Yosemite. There is also a very flourishing organization, known as "The Lakeside Classes," under the supervison of Rev. B. T. Vincent.

The course of study is planned to cover four years, and may by accomplished by some readers by devoting one hour daily for ten months of the year. It embraces the general subjects of History, Science, Literature, and the Bible study, with a few other branches which might be included under the terms "Home" and "Character." Local societies may be organized with but even a few members in any congregation or community. Those desiring to organize should procure a pamphlet by the General Secretary, A. M. Martin, entitled "Local Circles: How to Organize and How to Conduct Them." This movement deserves the fullest sympathy and most hearty coöperation of pastors and people of all denominations.

In February, 1885, a charter was granted under the title of "Chautauqua University" by the Legislature of New York. The university was originally divided into five deparments, as follows: 1. The Chatauqua Assembly, with its Summer meetings, Lectures, Schools of Language, and Teachers' Retreat. 2. The Chautauqua Literary and Scientific Circle, with a course of readings occupying four years, and covering in its outlook the whole field of general knowledge. 3. The Chautauqua College of Liberal Arts, with complete college curricula. 4. The Chautauqua School of Theology, with a thorough course of study for ministers and students of divinity. 5. The Chautauqua Press, the purpose of which is to provide the literature made necessary by these different schools.

In the summer of 1886 the Chautauqua Normal Union was also added to the University, which has for its purpose a more thorough acquaintance of Sunday School teachers with the Bible. Full information concerning the growth and work of the University would require many pages and could not then be rendered full and satisfactory. Catalogues, circulars, etc., giving full information concerning the different departments of the Chautauqua work, can be secured by addressing the General Secretary, A. M. Martin, Plainfield, N. J.

# PART V.

## PASTOR'S AIDS.

## CHAPTER XXVII.

### DEACONESSES.

THE magnitude and importance of the work in the pastorate is coming slowly to the recognition it so justly merits, and which, in the light of God's word, it imperatively demands. Under the old dispensation one-twelfth of all the tribes were either personally engaged in the affairs of the Temple, or were preparing for it, or were in some way ministering in helpfulness to those who were actively engaged in the work. The statement would not be too strong if we claimed that to every fifty individuals there was at least one who was actively engaged in the oversight of the spiritual interests of the people. In the New Testament church the same adequate supply of "ministers" was aimed at. Deacons and Deaconesses were marshaled for effective work, aiding the apostles in their preaching by caring for the sick and ministering to the poor. In the congregations to-day many pastors are left virtually alone, being almost unassisted in the care of the spiritual and physical needs, not only of those who are members of the church, but having also to care for those who, because of the attendance of a single member of the family upon the services of the church or of the children upon the Sunday School, look to the pastor for ministrations in their days of sickness or need. A pastor of a church with a membership of about 400 usually has about 1,000 or more persons who look to him as their spiritual guide and temporal counselor. It is easy to see how important and even imperative it is that numerous aids should be brought to assist the pastor in accomplishing that great work, which, if done at all, must be done through the agency of the church. Without stopping to emphasize the importance of a work which all must recognize, we proceed to present some of the agencies now being employed by the Christian church.

*Deaconesses, Sisters, Etc.*—The office of deaconess in the apostolic church is quite universally conceded. In his letter to the Romans, (Chap. 16: 1–2.), Paul says, "I commend unto thee Phebe, our sister, who is a ser-

vant of the church which is at Cenchreae, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquilla, my helpers in Christ." With such and other like allusions to the women who labored with him in the gospel, it is manifest that Christian women were officially employed at that time in the Christian church. Their duties were to take care of the poor and the sick of the congregations, and to minister to the criminal classes in the prisons. In post-apostolic times the office of deaconess became even more distinct, with duties varying in different periods of history. In the Middle Ages, when women by thousands, in all Christian countries, sought the convent, the order gradually disappeared. The restoration of the office of deaconess in the Protestant church was begun in 1836 by Rev. Theodore Fliedner, a Lutheran pastor at Kaiserswerth, on the Rhine, in Westphalia. Three years earlier, he had opened a small refuge for discharged female convicts, but his tour through Holland and England, in which he had been enabled to study the prison systems and to become familiar with the needs of the poorer classes, brought him into greatest sympathy with the oppressed and needy of every condition, and qualified him to begin the work, which, although begun under such unpromising auspices, without patronage and without help, has since gone out into the world with helpfulness and tender ministries, until to-day there are deaconess houses at Strasburg, Berlin, Dresden and numerous other points in Germany, besides those which have been established in Holland, Switzerland, Norway, Sweden and the United States. Between 1846 and 1851, more than sixty of the deaconesses from Kaiserswerth were at work in twenty-five different places, reaching out even as far as Palestine. In 1849 Pastor Fliedner himself brought four deaconesses to America, and saw them established in the infirmary at Pittsburgh, which had been founded by Rev. W. A. Passavant, D. D., and in 1884 eight nurses were sent to Philadelphia, where they are now ministering to the sick in the German Hospital, and where a mother-house for training nurses is now in process of construction.

In Kaiserswerth, instead of one small house, there are now eleven great buildings. The names of these institutions are suggestive of the activities in which these good people are engaged. There is a Magdalene Asylum, Kindergarten, Deaconess Hospital, Female Orphan Asylum, Female Normal School, An Asylum for Insane Females, A Training School for Deaconesses, The Paul Gerhardt Home for Aged Women, High School for Girls and the Dairy. In these, one hundred sisters labor. Besides these institutions at Kaiserswerth, a little more than a

year ago there were scattered over four continents fifty-seven Mother-houses, 6,366 deaconesses, laboring in 1,925 different institutions and fields of labor, ministering to the sick, the dying and the wayward in a score of different languages.

The deaconesses trained at Kaiserswerth are of three kinds. The first devote themselves to the sick as nurses, and also to the poor and fallen in Magdalene Asylums. The second class are devoted to teaching. The third class is comprised of those deaconesses who are prepared for parochial work, to assist the pastor in visiting the poor, caring for the orphans, and attending to the sick in the congregation. Each of these classes is prepared by thorough training for the special department of the work to which they have devoted themselves. The admission of applicants is dependent upon a good Christian character and a strong and healthy constitution. They must be either unmarried or widows between the ages of sixteen and forty, dedicating themselves to this work for a period of at least five years. Those at Kaiserswerth take upon themselves no vows like the Sisters of Charity in the Roman Catholic Church, and their habit is that of a plain and becoming style of dress.

The manner in which the office of deaconess can be brought into requisition and help in the work of the regular pastors is exhibited in the following order, which was issued by the Council of St. Mark's Lutheran Church, in Philadelphia, in 1878, during the pastorate of Rev. J. A. Kunkleman, D. D.:

"The duties of the deaconesses shall be: 1. To visit the poor and sick members of the congregation, especially the females, and to relieve with the funds of the church such as may need aid. 2. To visit and ascertain the wants of the needy families in the congregation who have been afflicted by death, and render assistance when needed. 3. To bring to the attention of the pastor cases of sickness and religious interest, of which they may have knowledge, where a visit from the pastor might be desirable. 4. To take an interest in, and promote the welfare of such orphan children of the church as may need their care. 5. To visit families who have moved within the bounds of the congregation, and invite them to the church and Sunday-school. 6. To perform, in the name of the church, such labors of love and mercy as will promote the temporal comfort and spiritual interests of mankind."

# CHAPTER XXVIII.

## TRAINING SCHOOLS IN THE UNITED STATES.

THE pressing need of more assistants who are qualified to be helpful to the pastor is coming so universally to be recognized in all branches of the church in this country, that various institutions have already been founded for the purpose of qualifying both men and women to engage in aiding the pastor in the varied work which devolves upon him. Our space will permit us to give to these but the briefest notice.

In the seminary established for young ladies at Northfield, by Mr. D. L. Moody, there is a Bible Normal Department in connection with the ordinary literary course. Here is taught not only the best methods of studying and teaching the Bible, but, in order to prepare the pupils for work in the Sunday-school, Inquiry-room, or Experience Meeting, as the need might be, and also to prepare them for the practical methods of Christian Work. There is also a Missionary Training School in Chicago, connected with the Baptist Church, and in the City of New York among the undenominational enterprises there is also the Bethany Institute. Among those which are designed to prepare men and women for larger usefulness, both at home and abroad, may be named the Chicago Training School for City, Home and Foreign Missions, located at 114 to 122 Dearborn avenue, with Rev. M. M. Parkhurst, D. D., as President, and Lucy Rider Meyer, Principal and Corresponding Secretary. This school was founded on the 20th of October, 1885, in a rented house. It has enjoyed a steady growth, and now occupies a large and convenient building, erected at a cost of $25,000. The cost of board, fuel and light is $3 per week. There is no charge for tuition. The object of this institution is given as follows in the Catalogue:

"This institution was established to increase the number and efficiency of evangelistic workers, in both home and foreign fields, and to utilize the undirected or misdirected energies of Christian women in active religious work. Its specific objects are: 1st. To give to any one who desires it, whether intending to enter the Missionary field or not, a broad, basal knowledge of the Word of God. 2d. To afford a thorough drill in Methods of Teaching. 3d. To give general information concerning Missionary Fields, including statistics and a knowledge of the habits, customs and religion of the people. 4th. To afford an opportunity for Courses of Lectures on Elementary Medicine and Nursing, with some practical training in Dispensary work. 5th. To give practical training in the missionary work of our large city, by industrial schools, and house to house visitation among the ne-

glected classes. 6th. To furnish a true home under Christian and missionary influences for our students, and to give practical training in domestic work and management, under the care of a competent matron. 7th. To test those offering themselves for home or foreign missionary fields, both as to physical strength, mental fitness and consecrated purposes. 8th. To aid churches and pastors in the present great emergency in city missionary work."

*The Training of Laymen for Christian Work.*—In September, 1885, there was opened at Springfield, Mass., "The School for Christian Workers." A large and handsome four-story brick building, having accommodation for seventy-five students, and adapted specially to the needs of the work, has been erected, and during the first winter there were twenty-three students in attendance. It is inter-denominational in character, having both trustees and instructors from the leading denominations. Its two-fold object is 1. The training of young men for Superintendents of Sunday-schools and lay helpers, and 2. A course of preparation for those who seek qualification for the Secretaryship of Young Men's Christian Associations.

It is in no sense a lay college for training men to preach, but only to qualify men to become lay helpers in Christian work.

"The course of instruction includes the following topics: The Bible; Systematic Bible Truth; History of the Bible; History of Evangelical Christianity; Christian Ethics; Missions; Evidences of Christianity; Lives of Eminent Christians; The Prayer-meeting and its Methods; How to deal with Inquirers; a complete and systematic course of preparation for the Secretaryship of Young Men's Christian Associations, under a competent and experienced worker; Outlines of History; Rhetoric; Elocution; Composition; Rules for Deliberative Bodies; Vocal Music and Physical Culture. There is also in the building a thoroughly-equipped Gymnasium, with daily, systematic training for all the students.

"The Special work in the Sunday-school Department includes: *Aim*, *History*, *Plan*, *Work* of Sunday-schools.

"Under these main divisions are discussed, in their proper connections, Frontier Work; Organization—I. of a Sunday-school, II. of Conventions, Unions, etc.; Management; Qualifications of Teachers and Superintendents; Duties of Officers; Libraries; How to Teach; Teachers' Meetings; Local, County, State, District, and International Committee Work. The course covers two years. Annual expense of about $200. Each student is expected to connect himself with some Church and Sunday-school of his own denomination, and work actively in it. The Instructor is, at the same time, the Superintendent of one of the Sunday-schools in the city, where he is enabled to put in practice the methods taught."

Full information can be obtained by addressing the Secretary, Rev. S. L. Merrell, 144 Buckingham Street, Springfield, Mass.

# CHAPTER XXIX.

## THE KING'S DAUGHTERS.

THE order of the King's Daughters was organized, or rather came into being as follows, as related in the pamphlet published by the society: "Like the wind that bloweth where it listeth, a new spirit of unity and fellowship in Faith, Hope and Love had been moving for a long time upon the hearts of Christians everywhere. Many listening souls in many places had been hearing the sound thereof, knowing not whence it came or whither it led, but recognizing in it the Heavenly Father's voice.

"In answer to that inward call, Christian hearts were drawn nearer to each other, until a little company of women united to form an outward Union to embody the union of spirit already born of God.

"They met for the first time—a little company of ten—at the residence of Mrs. F. Bottome, (in New York city), on the morning of January 13, 1886. After consideration of the good to be gained, and the good to be done, by binding themselves together by a triple cord whose strands were Faith, Hope and Charity, they decided to organize themselves into an order or sisterhood of service, adopting the ten times one is ten idea, and hoping by this closer union of grateful women to increase their usefulness many times ten fold.

"The new order was called The King's Daughters; choosing for its badge a ribbon of the royal color, to be worn with or without the Maltese cross.

"Since to look upward is to trust, to look forward is to hope, and to look outward is to feel the woes of others, forgetting our own and to lend a hand is only Love in action, the members chose for their motto: *Look up and Not Down*, *Look Forward and Not Back*, *Look Out and Not In*, *Lend a Hand*.

"And since Christ, the Elder Brother, lived these mottoes for their example, they took for their watchword 'IN HIS NAME.'

"Since The King's Daughters are responsible only to the King, in all details is largest liberty. The object is not to cumber the service with needless organization, but to unite women already engaged in the Master's work, in a way to secure to each the sympathy and coöperation of all; and to induce all to widen the circle of helpfulness by drawing into it constantly more and more hands to work for humanity, and more and more hearts to love the King."

At the meeting out of which the organization grew, the following officers were elected: Mrs. F. Bottome, President, 18 Washington Place, New York City; Mrs. M. L. Dickinson, Secretary, 230 West Fifty-ninth street; Miss Helen Hamersley, Treasurer, 255 Fifth Avenue.

"*Hints and Helps for the Order of the King's Daughters.*—1. Each branch of the order consists of at least ten members. 2. The general society includes all branches. 3. Any woman may form a branch by uniting nine other women with herself for joint effort in doing good. 4. Each branch may choose its special work. Anything, however small or simple, that helps another human being to be better or happier is proper work for the Daughters of the King. 5. There should be frequent meetings of each Ten, at such intervals as they may choose. Such meetings should open with a passage of Scripture or a hymn and prayer. Reports should be given of the good accomplished; and plans for future work discussed. 6. Whatever special work may be done, all branches have the common work of increasing the number of Tens. Every member of a Ten may form any number of Tens. One may be the King's Daughter, and unite with no Ten. On the other hand, Tens may be formed without adopting the order's chosen name. Each Ten may organize and elect officers, but in so small a body it is not essential. The one who forms a Ten should keep a list of members and lines of work, and such interesting features and incidents as mark the growth and purposes of the branch. 7. It is contrary to the spirit of so elastic an organization to define the routine of what each Ten shall be and do. These points each must settle in accordance with its own conditions. The same suggestions would not be helpful to all branches, and any questions that may arise in the practical working of a branch may be addressed to the members of the above named Central Ten."

Tracts containing the above history of this order, suggestions of lines of work, etc., together with cards, can be had by addressing any of the officers given above.

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## CHAPTER XXX.

### PAROCHIAL WORK FOR MEN AND WOMEN.

THE following lines of work for women are taken from a circular by Rev. Otis Glazebrook, rector of St. John's parish at Elizabeth, N. J., addressed to "the Ladies' Parochial Association" of that church:

"The object of the Ladies' Parochial Association of St. John's Church is to unite all the ladies of the parish in one organization, in order to accomplish the parochial work in a systematic and thorough manner. The work will be done by the following Committees, acting within the limits of the one organization, viz.:

"1. Committee on the Church Home. 2. Committee on Industrial Schools. 3. Committee on Mothers' Missions. 4. Committee on Fathers' Missions. 5.

Committee on Missionary Work. 6. Committee on Relief. 7. Committee on Church Improvement. 8. Committee on Hospitality. 9. Committee on the Twenty Minutes Workers. 10. Committee on Collection.

"The money to carry on the work of these Committees is to be raised by a monthly subscription, to be secured by the Collectors and paid into the Treasury of the Association. All moneys must go into this Treasury, and the monthly subscription paid by each lady will be *the only amount* asked of her for any work in the parish during the year. I most earnestly beg each lady in the parish to attach herself to at least one of the above Committees, and to make as liberal a monthly subscription as possible for the support of the parochial work. The complete success of the plan will depend upon every lady in the congregation becoming a member and subscriber of the Association, and the prompt and regular collection of the amount thus subscribed."

In addition to the above, in many places the congregations interest themselves in the welfare of the criminal classes by holding services in the prison. Where one band cannot look after this work constantly, it will be found excellent for the several congregations to unite, each taking their turn in furnishing preaching, holding prayer-meetings, distributing Christian papers and doing such other work as may be consistent with the regulations of the various prisons.

In this connection with women's work, we give the following suggestive notice, taken from the *New York Observer*:

"As inquiry is often made in regard to practical methods of church work adopted by ladies' missionary societies, some account of a plan recently tried by the Woman's Home and Foreign Missionary Society of Hanover Presbyterian church, Wilmington, Del., may be helpful. Last June it was decided by this society that a special offering for Home Missions should be made at their autumn meeting, to be given as a thank offering to the Lord, and this offering to be from money earned by work done, or saved by acts of self-denial, as far as possible. The following Sabbath, printed letters were placed in the pews of the church, inviting every lady of the congregation to unite with them in their thank-offering. At their autumn meetings the thank-offerings were handed in, in envelopes, with a suitable text of Scripture, in many cases stating how it was earned. An invalid sent in five dollars earned from the sale of fancy work and acts of self-denial. One lady dispensed with services of a servant, thereby saving fourteen dollars which she sent in as her offering. A very young lady earned five dollars by making candy. Another, still younger, made and sold plaques for five dollars Many made fancy work. A widow contributed one dollar from her little store. Another with very limited means handed in fifty cents; and so on and on, until the thank-offerings amounted to seventy-six dollars and seventy cents, which, added to

other money raised for Home Missions, made one hundred and fifty-seven dollars and thirty-eight cents, to be used towards the support of a mission school teacher."

A copy of the Constitution and By-laws for a Women's Aid Society or Parochial Association may easily be made from various forms already given, or it may be suggested by the following very excellent organization also in St. John's Parish, Elizabeth, N. J., of which Rev. Otis A. Glazebrook is rector:

"PREAMBLE.—The object of this Association is to unite the men of St. John's Church in good works, and to organize their labors systematically for the glory ot God and the good of their fellow men.

"To fulfill this work, we require the earnest coöperation of all. We propose to ourselves: 1st. To maintain the Christian faith and to promote the observance of all the services and ordinances of our church. 2d. To assist the Rector in parochial work. 3. To assist the Vestry in advancing the temporal interests of the church. 4th. To assist the Sunday-school and any other school work in connection with the parish. 5th. To assist in the music and decoration of the church, and to encourage propriety, order and reverence in public worship. 6th. To aid in church extension, by supporting in every way in our power the missions of the church. 7th. To especially endeavor to induce the youth and men of the city to attend the church, to invite strangers to seats in the church, to encourage sociability in the congregation, to make arrangements for lectures, readings, musical entertainments and receptions, and thus afford every reasonable means of improvement and recreation, under the control of a healthy religious influence. 8th. To encourage the practice of piety, virtue and charity, teach the ignorant, assist the weak, succor the distressed, console the afflicted, relieve the poor, visit the sick, and give Christian burial to the dead.

"ARTICLES.—In order to carry out the above objects, the following articles have been adopted:

"ARTICLE I.—*Of Membership.* Persons of good moral character wishing to avail themselves of the privileges and benefits of the church, shall be eligible for membership, and shall be elected at any of the general or Executive Committee meetings.

"ARTICLE II.—*Of the President.* The Rector of St. John's Church shall be President of the Association and preside at all meetings. In his absence the Vice-presidents shall preside in proper order.

"ARTICLE III.—*Of Other Officers.* The other officers shall consist of a first and second Vice-president, a Secretary and a Treasurer, who shall be elected by ballot to serve for one year, and they shall not any of them be eligible for a second term in the same office, except after an interval of one year from the expiration of the first term.

"ARTICLE IV.—*Of the Secretary.* The Secretary shall keep a list of the members of the Association and of the committees on which they serve, and a record of its proceedings, which record, when properly approved, he shall carefully preserve, as also all papers and archives connected with the Association. He shall also conduct all the correspondence that may be required.

"ARTICLE V.—*Of the Treasurer.* The Treasurer shall receive all dues and other moneys coming to the Association, and pay all claims which have been countersigned by the Rector, after their approval by the Chairman of Special Committee incurring the obligations. He shall keep a regular account of its financial affairs, make a report at every regular meeting; and his books shall be inspected yearly by a committee appointed for that purpose, or oftener, if so required by vote of the Association or Executive Committee.

"ARTICLE VI.—*Of Committees.* The work of the Association shall be carried on by the following committees: 1. On St. John's Missions. 2. Finance. 3. Sociability and Entertainments. 4. Night Schools and Clubs. 5. Decoration. 6. Strangers. 7. The Parish Paper. 8. The Poor.

"The Rector shall be Chairman of the Committee on Parish paper. The Chairman of other committees shall be elected annually, and shall be ineligible for election for a second term, except after an interval of one year from the expiration of the first term.

"The Committee on Finance shall consist of the Chairman and at least four other members to be selected by him. The remaining committees shall consist of the Chairman and not less than six other members to be selected by him.

"ARTICLE VII.—*Of the Executive Committee.*—The Executive Committee shall consist of the Rector, the two Vice-presidents, the Secretary, the Treasurer, and the Chairman of the Committees named in Article VI. Its duties shall be to hear reports, to apportion funds for the use of the several committees, audit accounts, and in general to manage the affairs of the Association during intervals between the general meetings.

"ARTICLE VIII.—*Of Quorums.* Eleven members shall constitute a quorum at a general meeting of the Association, and the presiding officer with six others at a meeting of the Executive Committee.

"ARTICLE IX.—*Of Duties of Committees.* 1. The *Committee on Missions* shall care for the property which may be placed in its charge in all necessary matters not otherwise provided for; shall arrange for religious services and instruction at the several mission stations as the Rector may think desirable; shall aid the Committee on Night Schools and Clubs in the establishment of baths, reading rooms, working men's club rooms, etc., at the mission stations or elsewhere, whenever such work becomes practicable; and shall provide for the services of suitable persons, to *act under the direction of the Rector*, as visitors to the homes of persons over whom it is desirable to extend the influences of the Missions.

"2. The *Committee on Finance* shall obtain subscriptions for carrying on the work of the Association, and shall, with the Treasurer, arrange for their collection.

"3. The *Committee on Sociability and Entertainments* shall provide for lectures, readings, musical or other entertainments and receptions—for both the attendants at the mission rooms and for the congregation. It is intended that this committee shall make especial efforts to develop sociability among the gentlemen of the church.

"4. The *Committee on Night Schools and Clubs* shall arrange for the instruction, amusement and elevation of boys and men whose circumstances or work especially expose them to temptation, or who are not otherwise brought under the restraint of Christian influences—by the establishment of night schools, workingmen's clubs, or any other means of working for their good. It is hoped that this com-

mittee may interest all the young men of the congregation in working for the good of others.

"5. The *Committee on Decoration* shall take charge of the decoration of the Church at Christmas, and at other times should it be required.

"6. The *Committee on Strangers* shall call on every new comer to the church, and assist in making them acquainted with the congregation, and see that they are assigned to some portion of the work in the Parish. Also to seek out persons who are not connected with any church, and invite them to attend our services.

"7. The *Committee on Parish Paper* shall, under the supervision of the Rector, collect and furnish information to the congregation regarding all departments of the Parish work.

"8. The *Committee on the Poor* shall aid the Relief Committee of the Ladies' Parochial Association by endeavoring to obtain employments for such men as may be worthy, confer with committees from other churches in the city as to their respective poor, provide proper attentions in sickness and death, burial to those men who may need it, and in every way in its power assist the Rector in relieving the poor of the Parish.

"ARTICLE X.—*On Meetings.* There shall be a general public meeting of the Society on the first Sunday in Advent, at which full reports of the work for the year shall be read. There shall also be a general meeting for the transaction of business and the election of officers on the Tuesday evening next following the first Sunday in Advent. Also general public meetings for reading of reports and transaction of business on the second Tuesday evenings in April and September. There shall be meetings of the Executive Committee on the second Tuesday evenings of all the months except December, April and September. The several sub-committees shall arrange for their own meetings, but they shall all be held in advance of the Executive Committee or general meetings, so that all reports shall be in readiness at the proper time.

"ARTICLE XI.—*Of Dues.* The money for carrying on the work of the Association is to be raised by monthly subscriptions.

"ARTICLE XII.—*Of Alterations.* The foregoing rules may be altered at any general meeting of the Association by a two-thirds' vote of members present, notice of such proposed alteration having been given at the previous general meeting.

"ARTICLE XIII.—*Order of Business.* 1. Opening service. 2. Reading of minutes. 3. Proposals for membership and election of members. 4. Election of officers. 5. Report of Treasurer. 6. Report of committees. 7. Unfinished business. 8. New business. 9. Closing exercises."

*Work in the Church of the Holy Trinity.*—In the previous pages we have given portions from the suggestive "Sketch of the Mission Work of the Parish Church of the Holy Trinity," of New York City, written ten years ago, when Stephen H. Tyng, Jr., D. D., was rector. We now give in this place, the third section of the pamphlet:

"*Work.*—Of course this includes many of our methods of ingathering and training. *Ingathering* from the world and *training* of Christian disciples is a large part of the *work* of the Christian laborer. I here

speak only of those forms of Christian activity not already referred to in previous divisions of the subject.

"First in the order of the work of the church is *The House of the Evangelists*, which is supported and officered mostly by the church, and has for its object the training of laymen for labor among the neglected classes. The Evangelists are engaged in the field of the Church of the Reformation, in Stanton Street, between Third Avenue and the river. This House of the Evangelists also has charge of all the mission work of the church—the mission chapels and local mission work—so far as providing funds and overseeing their disbursements is concerned. There are now about fifty graduates of the House who are scattered all through the country, connected with all denominations, some of them in the ministry and others laymen, who are under a solemn pledge to emphasize the work among the masses wherever they are. The trustees of the House of the Evangelists are chiefly men who are not engaged in any of the work that I have already spoken of.

"We have a *Dispensary and Infirmary*, of which I have already spoken so far as the physicians are concerned. There is a Board of Trustees who have this in charge. The Church of the Covenant, on Fourth Avenue, has come into connection with us, and they have representatives on the Board of Trustees and recommend beneficiaries in the same way that we do to the Dispensary.

"The *Orphanage of the Church of the Holy Trinity* is at No. 149 East 53d. Street. Its ruling idea is that of a family for the natural wards of the congregation. The house is administered by a House-Mother and is controlled by a Board of ladies from the church, who attend to the education, clothing, etc., of the orphans. It is not an institution: it is a family. We have twenty children.

"The *Home for Christian Care* at Sing Sing, which owns a farm of forty odd acres, is governed by a Board of Trusteees, and has for its object the application of the family as a means of reform to all classes of those who are distressed and in want. It is not confined to the care of children. We have, however, a house opened with a family of children in it; and we have laid the foundation for another house for children. Then we have a legacy-fund for the establishment of a house for fallen women. We are proposing now to build a house for aged and indigent people.

"The *Peabody Home for Aged and Indigent Women*, of which I am the President, has representatives of our gentlemen in its Board of Trustees, and is managed by an Association of ladies, of whom a majority are from our congregation. Each of these is a distinct corporation, but

each is more or less directly connected with the church, and carried on by its members as a part of their Christian work.

"Our *Lay-preachers' Association* is composed of a dozen or more of our young men, whom I nominate, and who do the preaching at our mission churches. We have no ministers at these mission churches. All the mission work connected with them is done by laymen. The ministerial labor I do, or get some other minister to do. My assistant cannot do it according to the canons of our church. The men who do the mission work are men of business. They preach, and exhort, and visit at the chapels and public institutions. They have a large number of appointments. They have inaugurated a most practical system of house-preaching services.

"There are three societies of Christian women: the *Dorcas Society*, already named, which is managed by the ladies of the church, who employ poor women in sewing; the *Industrial Sewing School*, conducted by ladies of the church as teachers and superintendents; and the *Young Ladies' Sewing Society*, composed of the young ladies, who make clothing for the Orphanage and for the Home for Christian Care. We also have a *literary society*, or literary club, for the young men and women.

"Our *Gospel Tent* properly comes into any complete account of our church work. We pitched the tent last spring, and opened it on the 11th. of June. It will hold about two thousand people. We held services there nights and two or three times each Sunday for eighteen weeks. We have had about six hundred known converts, of whom only about one-fifth have come into the membership of this church, the others having gone into the neighboring churches. The preaching has been by men of different denominations. I have preached about a quarter of the time. Mr. Rainsford, of England, and others have preached at other times. The full report of last summer's revival will be found in a new book called 'Under Canvas,' which has just been issued.

"GENERAL PRINCIPLES.

"There are three principles that I hold to be at the foundation of all effective work of this sort:

"1. Every man is to be sovereign in his place. He is to have the full swing of his own individuality. He is to be trusted *absolutely* as long as he is retained in his position. Therefore I know nothing of the details of this work except as they are reported to me. I never give any counsel unless it is asked. I let every man carry on his work in his own way until I am satisfied that the wrong man is in the place; and then I substitute another for him. I have no session, or committees,

or deacons with whom the responsibility of administration can be shared. In the matter of direction I am alone.

"2. Every man is effective in the line of his secular calling and adaptation. A physician is best used for work among the sick; a lawyer is best used either as a preacher or in caring for the endangered rights of the poor. I do not believe in trying to put square pegs in round holes, nor in condemning a man because he cannot speak and pray in meetings. Some women have the gift of consolation, but have not the gift of teaching. It would put them in a nervous fever to teach children; but they can work in the sick-room. I hold it to be the duty of a pastor to study his people and know what they can do, and do most effectively.

"3. The pastor must work on Payson's rule: 'The man that wants to see me is the man that I want to see.' He must be the most accessible man in the church. Following that idea, I keep the latch of my church study door always out. There is not a soul who needs me that cannot find me from morning till night."

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## CHAPTER XXXI.

### PARISH PAPERS AND PRINTER'S INK.

THE publication of a little parish paper may be made very serviceable to a congregation, and many pastors have and are still proving their worth. Through its columns many things may be said which need to be said, but which are not just suited to the pulpit or fitted for public discourse. It may be made the medium of reaching and interesting in the church many who in no other way can be reached by the pastor or influenced by his ministrations.

*Expense.*—The cost of publishing a parish paper is not considerable, varying from two or three dollars to ten or even fifteen dollars for each issue. The cost will depend upon the size of the sheet, the style of type, the quality of the paper and the number in each issue. The cost may be provided for by devoting one or more pages, according to the size of the sheet, to local advertisements. Business men will pay anywhere from fifty cents to five dollars and more for an advertisement, according to location in the paper, space occupied etc. Care should be taken to admit only such advertisements as will in no way interfere

with the greatest usefulness of the publication. By having a nominal subscription price, marking each issue with volume and number, and publishing at least four times annually, the publication can be entered at the post office as second class matter, and sent through the mails to all points outside of the city where issued at one cent per pound.

*Names of Papers.*—There are a great variety of names which pastors have adopted, among which we note the following: "Fold and Flock," "Our Church Paper," "Parish Record," "The Church at Work," "Light and Life," "Parish Visitor," "Church Record," "Church Visitor," "The Tablet," "The Parishioner," "Parish Messenger," "Church Tidings," "Grace and Truth," "Our Church Work," "Church Leaf," etc.

*Printer's Ink.*—We cannot too heartily commend the judicious use of printer's ink in the pastorate. Any extensive use of the printing press is attended with considerable expense and the supply of funds which can be used in this direction will of course have to determine the limit to which each may go. Many pastors use large amounts in this way each year. Some have a neat little engraving of their church, which can be used for ornamentation, and then have some first-class workman print all their certificates of Marriage, Baptism, Confirmation, Dismission, etc.

Pastoral letters addressed to the members on anniversary occasions, New Year, Christmas, or Easter, are often in use by busy pastors. Letters also to absent ones, letters of condolence, warning or counsel are also very serviceable. Where pastors have not the means at command, it is often furnished by collections taken at the meeting of the Aid Society, or some organization connected with the church and devoted to this object solely. Some pastors use successfully, and with great effectiveness, the gelatine pad, the electric pen, or better still, the Cyclostyle, which latter can be had of W. H. Travis, at 1003 Chestnut Street, Philadelphia, Pa., and costs about twelve dollars.

## CHAPTER XXXII.

### WHAT THE CHURCH OFFICERS CAN AND SHOULD DO.

IT has been said that we need no new machinery in the Christian church, that everything is already provided in the Church Council, or Vestry; that what we need is motive power to set the machinery in

motion and keep it going: that we need the baptism of the Spirit to fill the officers of the church with love and zeal, that they may faithfully discharge the duties of the offices to which they have been elected. The statement has much of force in it. The great lack in congregations has been the ability to accomplish the ends which were originally sought in the ordaining of men to the office of Elders and Deacons. These offices have too generally come to be regarded as positions of influence and honor without any thought of the important duties which devolve upon those who are elected to these solemn trusts.

Our space will not permit a discussion of the occasion which, more than eighteen centuries ago, led to the institution of the office, and of the obligations of the office and the reproach which attaches to those who are unfaithful in it. Let us briefly look at what the officers can and should do.

1. The entire congregation should be divided into districts, and these should be allotted to the supervision and care of the several officers, especially the Elders, and possibly the Deacons.

2. Each officer should regularly visit the various members of his district at least as often as twice annually, devoting one or two hours each week to visitation.

3. He should visit the sick in his district, provide attendants for those who need them, and where poverty renders it necessary, secure the attendance of a physician to care for the sick; and bury the dead where necessary.

4. He should have especial care for the poor, rendering them such assistance as they need in days of financial distress, and, if necessary, in order to protect them from imposition, he should provide the services of a legal adviser connected with the church, who will give both counsel and service free.

5. He should establish and maintain district prayer-meetings, and, if necessary, also social cottage prayer-meetings.

6. He should look after the children and see that all who are in his district are in attendance upon the Sunday-school.

7. He should be well acquainted with a great variety of tracts for distribution, gifts, or even for loaning.

8. He should keep a record of all who live in his district, and visit all who absent themselves from the services of the church.

9. He should visit all who live in his district, passing the houses only of such as he knows to be already members of other churches or regular attendants upon other congregations.

10. He should be so thoroughly acquainted with every member of his

district as to be of great assistance to his pastor in times of special awakening, and be able to acquaint the pastor with special needs of individual cases, and be a valuable assistant in the inquiry-meeting.

11. He should look specially after the catechumens, young converts, and new members.

12. His acquaintance with the people should fit him to administer the charities of the church to all cases of real worth and actual need.

13. He should welcome the people and especially strangers at the church doors.

14. He should acquaint the pastor with cases which need his personal attention, and the clerk of removals from one district to another; watch carefully for new residents who may move into the limits of the district, visit them, invite them to the Sabbath services, and to the enjoyment of all the privileges of the church. He should also notify the clerk of any members who move beyond the limits of the congregation, and the clerk should then notify the pastor, or the clerk, of the field into which they have removed.

15. He should speak well of his pastor and coöperate most heartily with him in every good word and work.

16. He should interest himself to set all the members of the church at work.

17. While he should converse with the people about congregational matters and seek to interest them more fully in every good word and work, he should at the same time set his face fully against every form of congregational gossip.

18. He should be judicious in all cases of discipline, seeking both to save the wayward, and to protect the fair name of the church for which Christ died.

19. He should be found regularly in his place at the services of the church, both on the Sabbath and during the week.

This all suggests the importance of the work, and the kind of person who should be elected to the office.

1. He should be a man having a personal acquaintance with (*a*) experimental godliness, (*b*) with the Word of God, (*c*) with human nature.

2. He should be a man of unimpeachable integrity and of exemplary life.

3. He should be a man of sound judgment and practical common sense.

4. He should be a man of large sympathies, ready to weep with those who weep and to rejoice with those who do rejoice.

It may be suggested that if the officers of the church are to discharge

all these obligations, that nothing will remain for the pastor to do. In the ordinary congregation, the labors demanding the time and energies of the pastor are so varied and multiplied, that even with the duties which properly belong to him, it is often physically impossible to do all that is needful, and still leave time for prayerful thought and meditation. The minister is expected to prepare two sermons a week, which should be the result of careful study and mature deliberation; a lecture during the week, and often attend one or more prayer-meetings, besides officiating at numerous funerals and comforting the bereaved. He is expected to instruct the young in the Catechism, and acquaint them with the leading doctrines of the Word of God, beside the preparation necessary in order to suitably instruct the teachers in the Sunday-school lesson. The sick should receive his special attention and sympathy, and he is expected to visit his whole flock in succession at least once a year. In addition to this he is to prepare for and attend two or three ecclesiastical meetings annually, and these often require careful preparations. In addition to addresses and sermons on special occasions, he is also expected to give his time, influence, advocacy and energies to every good cause and philanthropic movement; and after having done all this, still to keep abreast of the best religious thought of the day, and to be able to converse intelligently with all men upon all subjects. It is therefore impossible for him, without the aid of the officers of the church, properly to care for the several hundred souls who are dependent upon him for kind ministries, judicious counsels, and spiritual oversight.

If the work of the parish should thus be allotted to the supervision and care of the Elders and Deacons, and then the entire congregation organized for Christian work, reaching out by means of every helpful agency to influence and save the irreligious and non-church-going people in the entire surrounding community, what a power could not a Christian organization become in the redemption of the world and the salvation of men.

The question may arise in the mind of some anxious brother who labors in a congregation where the official board lacks both sympathy and qualification for the work indicated here and in the New Testament as well: "What can be done to bring about this desirable condition in my own congregation?" The result could be obtained in two ways. Either to go kindly to the board of officers and lay before them fully but yet in the kindest Christian spirit the obligations which rest upon them, and then, meeting each separately, to labor and pray with each individual in person; or, secondly, if this were impossible, to organize

a committee to do the work which should really be done by the officers of the church, and thus to raise up in the course of a few years a band of faithful men who are experienced and qualified to discharge the duties of the offices to which they would most surely be elected; without arraying the committee or their work against the regularly constituted board of officers, the pastor could take such members of the official board who are qualified and willing to engage in the work, and then fill the committee from other suitable persons in the congregation. In this way the result could quietly and peacefully be brought about without disrupting the congregation.

*Books of Reference.*—Upon this subject there is a most excellent little book entitled "The Elder and his Work," written by David Dickson, himself one of the most useful elders in the Free Church of Scotland. The book has passed through thirteen editions in Scotland, and has been re-printed by the Presbyterian board of Publication, Philadelphia, Pa. The book has 92 pp. and sells at 50 cents. It has been written and is adapted especially to the use of the Elders of the Presbyterian church; it is, however, full of great suggestiveness, and could be placed in the hands of Elders and Deacons in any branch of the Christian church. There is also a suggestive pamphlet entitled "The Church Committee," written by Rev. George R. Merrill, pastor of the First Congregational church, Painesville, O. This is designed especially for congregational churches; it is a small pamphlet, and could likely be obtained upon request to the author by enclosing a stamped envelope addressed for reply. For officers of the Methodist Episcopal church, much valuable suggestion will be found in "Helps to Official Members," by Rev. James Porter, D. D., Nelson & Phillips, N. Y., 180 pp.

# PART VI.

## FINANCIAL.

## CHAPTER XXXIII.

### HOW TO PAY CHURCH DEBTS.

THERE are plenty of people, members of the Christian Church, who could any day pay off the debts which curse the Church and impede its progress, and not lose a single meal, or deprive themselves of a single comfort. There is no lack of ability, but a lack of desire and even of willingness to perform a clear and unmistakable duty. How shall this difficulty be overcome?

*Preaching on the Subject.*—Let the Scriptural duty of making ample provision for God's house be fully set forth from the pulpit. Don't beg, don't scold. Preach the whole counsel of God, not evading the ordained law of the giving of the tithe, a law which was not made for the Jew, but was enjoined about two thousand years before Abraham was born—a law that is as old as the institution of sacrifice, as old as the institution of the Sabbath, and as universal as the human race—a law which could as justly be called *heathen*, as *Jewish*, for its binding force is recognized to-day in every heathen country, and it stands out unmistakably as one of the landmarks which leads the nations back to a common origin and a divine revelation—a law which, be it said to our shame, is observed in every heathen nation, and is violated only by those who call themselves Christians.

Preach then upon this subject. Let the Scriptural view of God as the great proprietor, and man as the steward, be faithfully set forth. Let human responsibility and accountability be faithfully enjoined, not simply in the use of intellectual culture and power, but in the use of material wealth. In the parable of the talents it was property, MONEY, which was intrusted, and for which each had to give an account. There is no escaping from the truth presented in this Scripture.

Men are enjoined to give at *least* a tenth for the support and spread of the gospel. One-tenth is the Lord's and the remaining nine-tenths are his also, and we are simply to *use* this as his stewards. As we may not withhold the one-tenth, neither may we squander the remainder in undue luxury and pride. Our wealth is to be sanctified wealth.

Let pastors entrusted with congregations burdened with church debts present these truths, not only in an occasional discourse, but frequently. Let them familiarize themselves with this neglected doctrine until it shall form as much a part of all their teachings, as it forms a part of each book, and runs through every chapter of the Bible. Let pastor and people together confess their sin in this matter, and prove their sincerity by bringing their free-will offerings and paying their debt. Remember! the tithe is God's money, sacredly set apart for the support and spread of the gospel, so do not let the people take God's money to pay *their* debt. Let the *people's* money pay the *people's* debt. Free-will offerings are what God requires for this purpose; so let the rich give liberally from their abundance, and let the poor from the depth of their poverty enjoy the same blessed privilege. Let there be an enlightened and quickened conscience, and we know that the Christian men and women of this land will arise and cast off the burdens with which the church is now struggling to go forward.

*A Wrong Policy.*—Many pastors pursue a ruinous policy. They think that all contributions for benevolent work at home, or the spread of the gospel abroad, should be merged into the fund for local support. The heathen must care for themselves, and every noble charity must be forsaken to make provision for current expenses, and to "get ready to pay the debt." It is a great mistake! You might as well stop the throbbing of the heart in order to increase the strength of the physical man. In stopping the benevolent contributions and work of the church, you will be killing every generous impulse, and destroying the very motives which should only be quickened and strengthened if the debt is ever to be paid at all.

*Pastor's Part in the Work.*—Every pastor of a debt-burdened people has often asked himself the question, What part shall I take in this work? Shall I carry the subscription or shall I intrust it to a committee? Is the minister to be like the general who in the day of battle neglects the more responsible duties of commander for the sake of doing service as a private? Will not the pastor render more valuable service in the capacity of a supervisor, or director, making efficient the labors of many, rather than by entering the field as an individual laborer? Is it not a wicked provision of the ordinance of God to take ministers from the sacred work of their pulpits and pastorates to do the work of gathering, and ofttimes of *begging* funds from the very ones who should come of themselves and pay the debt which they have contracted and promised to pay? Are they not Christ's embassadors rather than the people's beggars? Are they not sent to preach the everlasting gospel,

to reclaim the lost, to perfect the saints, to edify the body of Christ? And is it right that they should be turned from this high and holy work to that of circulating a subscription, or soliciting funds?

But there are other questions also which enter into the consideration. If there is no one else to carry the subscription and act the part of solicitor, shall the pastor refuse to perform the duty and allow the cause to fail? Is not the minister as much responsible for the success of the financial as the spiritual interests of the church? If the ranks are breaking, and men are scattering, may not the situation require the commander to ride to the very front, and assuming the duties of the rank and file, become an inspiration to his host? If the people have failed to discharge their duty to God, may it not be because their duty has not been fully and forcibly presented? If the church has fallen into the pit, who could more appropriately help it out than the minister? Was not Peter, when he went fishing to secure money to pay taxes, as truly and fully in Christ's service, as when he "lifted up his voice" on the day of Pentecost? These and many other questions present themselves upon either side. The question is a difficult one, and no definite rule can be prescribed. In earnest prayer, relying upon God to determine the question of duty, each one must seek divine direction.

*Choice of Plan.*—No one plan is equally well suited to meet the requirements of all parishes. Each pastor, or committee, must select such a one as comes nearest to meeting their wants, and then modify until all difficulties are overcome. In raising a *debt*, more will depend upon the plan used, and the prudence of the committee, than in securing money for a new enterprise. Yet it is well to add, that too much importance is not to be attached to the plan. A fixed method is necessary, and a good plan is much to be preferred to a poor one, yet no plan will of itself do the work, or pay the debt. A plan may be like a mechanical contrivance for applying power for the accomplishment of a desired result. It may be so rudely constructed, or be so deficient in many of its parts that there will be great loss of motive power; or, it may be constructed with the greatest nicety of adjustment, and be deficient only in wanting the *power* necessary to accomplish the desired result. A poorly chosen plan may greatly hinder, or even defeat the efforts of the most judicious committee, and upon the other hand, a plan may be faultless, but be so poorly worked, that it would be impossible for it to produce anything but failure. "The best mode of securing contributions is not necessarily that which secures, in every instance, the largest contributions, but that which gives play to the grace of beneficence in the greatest number, and which secures cheerfulness and intelligent satisfaction

in the act of the donors. In the long run, this method will also be found to secure the largest contributions."

One very desirable feature in any plan is, that it should render it easy for the people to see how the amount needed may easily be raised by united effort. The plan should not only itself be simple, but should also simplify the payment of the debt. To its simplicity it should add efficiency.

*Subscription Plan.*—Perhaps no plan has been more generally used in this century than the well-known form of subscription. It has some advantages and some disadvantages. The principal trouble with the subscription plan is that it affords no reliable guarantee that the amounts subscribed will ever be paid. In the minds of many people it is too lightly regarded. While the subscriptions can be collected by law, yet we have never known one to be thus collected. Dr. Porter mentions a case in which $27,000 was subscribed, and less than $6,000 was ever paid. There are always too many conditions suffered to enter into the subscription plan. Too long a time is allowed to elapse between the date of the subscription and the date of payment. Persons may lose their zeal, or become offended, or estranged, and seek occasion for finding fault, or excuse for not paying. In these and various other ways the losses on subscriptions often lead to serious embarrassment.

In order to overcome these difficulties it would be well to make the subscription more explicit than is usually done. It should always specify when the various amounts pledged shall be payable, and to whom they shall be paid. The object for which the money is to be raised should be clearly stated, and all the conditions should be incorporated in full. "If any subscription is to be paid otherwise than in cash, this should be stated. All fictitious subscriptions obtained for the purpose of inducing others to subscribe, or to subscribe more largely, invalidate all that follow them. If the object proposed shall not be undertaken, the subscription is not binding."*

### FORMS OF SUBSCRIPTION.

No specified form is necessary to render a subscription legal. They may be variously constructed to suit requirements. We append two forms: "We, the undersigned, members and friends of Trinity Lutheran Church, do hereby subscribe and agree to pay the amounts set opposite our respective names, for the purpose of erecting a new church edifice, the same to be constructed of brick, the cost, when completed, not to exceed $35,000, the same to be all subscribed and one-half paid into the

*Rev. James Porter, D. D.

hands of the trustees before the contracts shall be awarded or the work begun. The amounts of the various subscriptions are to be paid to the trustees in two equal installments; the first installment shall be payable as soon as the entire amount necessary shall have been subscribed, and the second installment six months thereafter. Should the conditions stated above not be complied with, the various subscriptions shall be null and void."

*Another Form.*—"We, the undersigned, severally agree to pay to the Treasurer of the First Presbyterian Church the sum set opposite our respective names for the purpose of liquidating the debt and paying the mortgage upon the parsonage of said church, one-half on demand, and the balance three months after the demand for the first payment.

*Selecting a Committee.*—Where the method to be used is such as to require a soliciting or canvassing committee, the greatest care is to be exercised in the selection. They should be such (1) as are willing to inconvenience themselves, forego pleasure, lay aside their own business, and give the necessary amount of time to this important work. (2) They should be such as have the success of the undertaking at heart. (3) They should be only of such as contribute (whether the amount be much or little) to the *full extent* of their ability. Then their influence will be salutary, and their words have weight with others. (4) They must be persons of influence because of their consistent Christian lives. (5) They should be persons not easily disheartened, or soon discouraged. (6) Should be such as are not of hasty temper, easily provoked to anger, or given to injudicious speech. (7) If possible, avoid the selection of all such as are odd, eccentric, morose, long-faced, fault-finding, repulsive, overbearing, dictatorial.

*Suggestions to Committees.*—You will see by the foregoing something of what you should at least seek to be, if you would be fitted for the important work for which you have been chosen. A few additional suggestions may be of service.

1. The first thing necessary is to secure a complete list of all persons who should subscribe something. Do not slight the poor, nor forget the women, nor such young persons as are earning money. No members of the family should be slighted, not even the children.

2. As nearly as possible, learn what amount each person on the list would be able to contribute, and apportion the entire amount to be raised among the various individuals. If the committee cannot apportion it, they will not be likely to raise it. In going to the various parties it will be found necessary occasionally to increase or diminish the amount, but it will serve as a very excellent gauge.

3. Much caution must be exercised to prevent penurious persons from escaping by subscribing some trifling and insufficient amount. It might be better to leave such persons until the last, rather than have the subscriptions of others decreased because of the niggardliness of such individuals. The cause would really succeed better without them, than with them, if the rest of the congregation could only see it in that light.

4. Always regard with suspicion all hints, insinuations, and offers of liberal help upon uncertain conditions, but which cannot be reduced to a *bona-fide* subscription.

5. If the subscription is started with the understanding that a certain amount is to be raised, or the subscription is to become null and void, there may be some, who, in a moment of zeal or personal pride, will pledge more than they subsequently think best, and then openly, or secretly, exert themselves to defeat the success of the effort. Much patience and prudence are needed in dealing with such individuals.

6. "The subscription book should specify when the several sums pledged shall be due and payable, and it is generally wise to have them divided into installments to accommodate the maturing liabilities of the trustees or building committee growing out of the contract. People in ordinary circumstances can pay a subscription in three or four installments, several weeks or months apart, easier than they can pay the whole at once. And, if the subscribers understand that these payments are arranged to accommodate the obligations of the trustees to the builder, they will be much more likely to pay promptly."

7. As the securing of funds for liquidating a debt or carrying forward a new enterprise, is only a means to an end, viz.: that the church may become more efficient in saving souls and render men better, be very careful what means you use to secure the subscriptions. Do not quicken such passions as the gospel of Christ is designed to allay. Do not appeal to pride, vain glory, selfishness, or a spirit of emulation, and leave the religious affections unawakened, or but partially enlisted in this great work. Touch the main-spring appointed of God to move the soul in the performance of duty in this matter. Place the main reliance on the main motive—the heart. Let your appeals be such that each subscriber shall be rendered better in proportion as you enable him to see his duty, and induce him to contribute from scriptural motives and religious principles.

8. Frequent reports should be publicly made to the congregation. As all who contribute are sure to become more interested in the success of the undertaking, they will always be anxious to learn what progress

the committee is making. The report of the committee, with the names of subscribers and amounts pledged, may be read each Sabbath by the pastor, when making the various announcements for the week, or printed reports may be distributed through the congregation. Every member of the congregation is a partner in the business, and should be kept informed in regard to all that is being done by the committee. It is a great mistake to keep the subscriptions secret, or fail to report how the money is disbursed. Fair, open-handed dealing is by far the best both for the success of the undertaking and the protection of the committee.

*Note Subscription Plan.*—In many instances the note subscription plan has superseded the old form of general subscription. In some respects it is much to be preferred. 1. It suffers but a very small percentage of loss, resulting from unpaid pledges. While in the eyes of the law it is no more binding than a subscription, yet in the minds of the people it has greater weight. 2. The note system easily provides for the interest, and when the amounts equivalent to the entire debt are once pledged, the debt becomes virtually removed from the church, and is distributed among the various subscribers, for if they are not able to pay at once, the interest of the one will meet the interest of the other. This feature is a very excellent one, as the providing for the interest of a debt is a very troublesome matter. 3. It more readily allows of payments in regular installments. The whole amount of the donation may be divided equally, or unequally, into *separate* notes, all drawn at the same time, and then, as each is paid, it is torn off, and returned to the drawer, in place of a receipt. Or, the various installments may be endorsed on the back of the note until the last payment is made, when it is returned to the drawer. 4. The "stub," which remains after the note is torn off, serves an excellent purpose in preserving a complete and convenient record of the entire subscription, giving the date of the note, face of note, interest, total amount, drawer of the note, to whom it was paid, and when paid. 5. The notes may be drawn up in regular bank form, and be discounted in the event of needing money to meet accruing obligations, or they may simply be left at the bank for payment or collection.

They may also have, in some instances, a couple of difficulties, or objections. 1. The note subscription allows of no conditions. If the payments are to be made upon certain conditions, these conditions may be in verbal or written contract (not under seal), but must not be expressed either in the body of the note, or upon the back. A promissory note must be clogged by no conditions or contingencies. To be a

legal note "It must be for the payment of money *at all events*, and hence if there be any contingency as to its payment, it is no bill or note." But if made payable on the happening of an event, however remote, yet if it be of *certain occurrence*, the bill or note is good—as if made "payable two months after the death of the maker's father."*

2. Some persons will object to placing their names to a note. These may usually be met by showing them that the nature of the regular subscription is such as to render it equally as binding as a note; or that it is the form upon which the congregation have agreed for the mere sake of uniformity; or, if no other alternative presents itself, such persons may be allowed to pledge their amounts upon a regular subscription, in which it is also agreed to pay the interest upon the amount subscribed. Generally, though not always, this excuse is a mere *pretext* to escape the payment of any subscription at all.

*Suggestions.*—All subscribers should have a clear understanding of what disposition is to be made of their notes. If the trustees, or the parties to whom they are made payable, propose to sell the notes, or use them in paying bills, this should be clearly understood by each person before signing the note. They should know where they may find their note, and to whom the money is to be paid. If they are to be discounted, or left at the bank for collection, this should also be distinctly understood, or unpleasant results may come of such a course; but where this is agreed upon, and named in the note, it may, at least among business men, be the more pleasant method of disposing of the matter. The notes and stubs may be easily and cheaply bound in flexible covers, about a hundred in a book. This will be a neat and convenient form, and then when the notes are all paid and torn off, the cover may be reduced to the size of the stubs, and this will preserve then in permanent form for future reference.

*Tax-list Plan.*—In paying a debt, some congregations have resorted to the assessor's book, or the amounts fixed in the tax-list in order to secure an equitable division of the entire amount among the various parties who should contribute. At first thought this plan is likely to be regarded with favor, and we have known an instance or two in which it has really been used with success, but the difficulties which encompass it are so numerous, that it more generally gives place to

*"Conditions to destroy the character of a bill or note need not be on its face. An endorsement on the back of it, rendering it payable upon certain conditions, and *done at the time of the making of it*, will have the same effect. But a contemporaneous *parol* (Parol contract—'Any contract not of record or under seal, whether oral or written; a simple contract.'—*Story*) agreement can have no such effect, because, resting in parol, it is not admissible in evidence, nor would an endorsement which simply referred to an agreement by way of identification."—Bryant & Stratton's "*Commercial Law*," § 285 and § 286.

some other system. If the town or city taxes are regarded as equitable and justly apportioned among the various residents, then it may not be difficult to secure the assent of the congregation for the introduction of the plan, but if this is not felt to be the case, such assent will not readily be obtained. It will not do to adopt it unless it is received with unanimous favor. The majority may not inflict this upon the minority without invading their rights. They may urge it as a standard of duty, but they have no right to enforce it as an inflexible law. To this, however, there is a limit. In the sight of God covetousness is as great a crime as lying or theft, and when the church shall have washed its hands clean from this great sin of "*covetousness which is idolatry*," then it may eject its members for this as well as for any other heresy. Dr. Lansing, a missionary in Egypt, tells us that a native deacon at Stuft, sixty miles south of Cairo, suspended ten of his members for such things as bad dispositions, vanity, stinginess and not allowing their wives to go to weekly prayer-meetings. What a thinning out there would be if such things were permitted to have weight here. And yet, why should not the church in some way take notice of bad tempers, biting tongues, stinginess and all the impish brood of vices and habits that are practically not considered incompatible with "professed" religion?

We have, however, known an instance in which this plan was adopted by an almost unanimous vote, but there were two members who dissented, and subsequently refused to pay the amounts apportioned to them. They were arraigned before the Church Council, tried, and their names stricken from the roll of membership. The case was appealed, carried up to the Synod, and the action reversed.

*Advantages.*—The tax-list plan is simple, easily comprehended, and if it can be adopted with unanimous consent, the labor of securing the amount necessary may be greatly reduced. But it is apt to meet with various

*Objections.*—1. That the tax-list itself is not equitable, and does not justly indicate the financial strength of the various persons enrolled. 2. There are many nominally poor people, who would give liberally, whose names do not appear at all upon the tax-list. 3. Many persons who are nominally rich, and are large tax-payers, are "property poor," and have little or no ready money. 4. It has the appearance, although it need not really be less scriptural than various other plans. The contributions seem to have too little of the liberal, "willing mind" spirit which the Bible everywhere inculcates. The various contributors are apt to appear as though they were fearful lest they should, by any acci-

dent, contribute a single dollar more than equity, or absolute necessity demanded, and it is at least questionable whether the tendencies are not toward such a result. "The Lord loveth a *cheerful* giver."

*Apportioning Plan.*—A plan, kindred to the tax-list plan, and a modification of it, might be called the apportioning plan. It consists in selecting a judicious committee, whose duty it shall be to acquaint themselves, by any reasonable means, with the pecuniary ability of all who may be expected to contribute, and then to apportion the debt in an equitable and just manner among them. The results of the committee's work, if the whole debt be very large, may be reported in full to the congregation, for their sanction, or, if the entire amount be less imposing, the congregation may decide, at the time of appointment, that they will abide by the judgment of the committee. In many congregations this plan has worked very satisfactory results. It is devoid of most of the difficulties and objections which are inherent in the tax-list plan.

*Share Plan.*—The plan of dividing the entire amount of the debt into equal portions, and calling them shares, has worked well in many parishes. This may be illustrated by an example or two. A Presbyterian church in the state of Wisconsin had a debt of $1,000. This amount was divided into 274 shares, of $3.65 each, and was taken by 130 persons. Thirty shares amounting to $109.50, was the largest number taken by any one individual. The others ranged from that number down to a single share.

In some instances it may be a good idea to arrange all the possible contributors, according to wealth and modifying circumstances, into four, five, or more classes, and then apportion a uniform number of shares to each individual of the same class. This may aid in making the final amount adequate to pay the entire debt, for one of the disheartening results of raising a debt is to canvass the entire field, and then, at the last, to find that there still remains a balance unprovided for.

Where the amount to be raised is larger, the shares may be divided into sums of $12, or $24, or $50, or more, and then be paid in regular installments of $1, $2, or $5, weekly, semi-monthly or monthly, as the committee may see fit. The amounts may be paid to the treasurer direct, or placed in a sealed envelope and deposited in the collection basket each Sabbath as a free-will offering.

Where the execution of this plan is intrusted to the hands of a judicious and persevering committee, there is little or no reason why it should not be rendered a success. In the well-to-do congregations, it is best suited to the liquidation of the smaller indebtednesses; but where

the entire membership is composed of persons of but limited means, it will be found very serviceable in enabling them to provide for a large amount by extending the payments over a greater period of time.

*Envelope Subscription Plan.*—This plan differs from the regular subscription, in that the payments are made weekly, or monthly, in envelopes, instead of the entire amount being paid in one or two installments at greater intervals.

*Sinking-fund Plan.*—Where a congregation is composed of such as have no accumulated property, but are dependent upon their daily labor, it is well to use a sinking-fund plan. This consists in the appropriation of an annual surplus to the reduction of the debt. It may be a plan like the preceding envelope subscription, or it may be an annual surplus from pew rentals, or any other revenue the church may have.

*Pastoral Letter Plan.*—Where the people are fully awake to the duty of giving, no easier, more convenient, or efficient plan can be used than the printed circular, or pastoral letter plan. It does away with all undue pressure, unscriptural arguments, personal appeal, and personal influence. The success of the plan is made to rest, not upon impulse, but upon conscience and principle. This was the method used by St. Paul in collecting the *alms* of the Christians at Corinth to aid the poor and persecuted Christians of Judea. They were not to wait until the apostle stood before them in person, and with an appeal of moving oratory or tender pathos, played upon their emotions and secured their contributions, but they were to give from principle—from a sense of Christian duty—laying by in store as God had prospered them, that there be no solicitation and no personal appeals when the apostle should come. Much might be said in favor of this method. It must, however, be distinctly understood that its success is dependent upon *an enlightened sense of Christian duty.* If this is wanting, but little can be expected to result from the use of the pastoral letter plan.

The following sample was tried in actual work with the most satisfactory result:

*Dear Brethren in Christ:* Ten years ago, by the united effort of all the people, we were enabled to erect our present large and prized church edifice. The total cost of of the building, when completed and furnished, was $42,496.25. Of this amount, $17,600 was subscribed before awarding the contracts, and $14,250 was added on the day of dedication. Of these amounts, $28,417 was paid in, making a loss of $3,433 on unpaid subscriptions. This left a balance of $14,079.25 unprovided for. The increased expenses and many needed repairs upon the roof have nearly exhausted the annual income of the treasury, and left much of

the interest to accumulate, until the entire debt upon the first day of next month will amount to $23,791.67.

It is proposed now to make a final effort to cancel the entire amount, and to aid in accomplishing this most desirable result, you are asked to contribute in a liberal, Christian spirit. In order that you may not, upon the one hand, wrong yourself and family, or, upon the other, withhold from God that which is justly his, your pastor desires that you make this matter a subject of earnest prayer for two weeks, and that at the expiration of that time you fill up the accompanying blank and lay it upon the collection plate the following Sabbath. As ye have freely received, so freely give.

*Monthly Collection Plan.*—In a congregation of wealth we have known $8,000 to be raised in a single year, by setting apart the offerings placed in the collection boxes upon the first Sabbath of each month, for the payment of a church debt. There are but few congregations in which this plan would accomplish the end to be obtained. In its use, great caution would need to be exercised lest the result should be so meagre as to belittle the cause and defeat the success of this, or any plan which might be used subsequently. In most congregations the results of this plan would be disastrous.

*Mortgage Donation Plan.*—Where the claims against a congregation are held by people of wealth, or liberality, or both, it occasionally happens that a debt has been canceled by inducing such person, or persons, to surrender their claims. This may or may not be a good plan, according to circumstances. If the congregation is absolutely so poor as to be unable to pay the debt, or any part of it, then it is a most excellent plan. But if the congregation is merely *unwilling* to pay, or *indifferent* concerning the debt, then such a donation would result injuriously to the temporal as well as the spiritual welfare of the congregation. It is only ruinous to the interests of a congregation to have an individual render it unnecessary for them to put forth any effort. It will enervate, destroy self-respect, and defeat the object of the donor. This is illustrated by the various churches we might enumerate, which have been endowed by a misguided liberality. With no need of raising money to pay a pastor, to aid the poor, or to convert the heathen, they have dragged out a useless existence, until finally they have disbanded, or had a mere nominal existence. Any gift which renders it unnecessary for a congregation to act, is injurious to its best interests. It is better for the congregation to exert itself in raising as much as possible before the balance is donated. This will make the welfare of the church the common interest of all.

Where it is decided to be best for those who hold the mortgages, or notes, to donate the same, and such is the sense of both parties, it is always best to execute such purpose by canceling the claims in a legal manner, without delay; for life is very uncertain, and in event of the death of such intended donor, one or two disinterested heirs are likely to refuse to carry out the unexecuted purpose of the deceased.

*Church-paper Appeal Plan.*—Some congregations rush unadvisedly into debt, and then seek relief by appeals through the church papers. As long as the churches continue to withhold their tithes and free-will offerings from the Lord, so long will appeals, unless for some very special objects, continue to be unsuccessful; and as soon as the churches shall obey God's laws concerning tithes and offerings, appeals shall cease to seem necessary, for each congregation in established communities will find that they have means sufficient. The plan, in all ordinary circumstances, is unphilosophical and unsuccessful.

*Canvassing Plan.*—The plan of seeking foreign aid by sending agents to canvass other congregations is kindred to that of appeals through the church papers. By all means avoid both. For an eloquent chapter on the unwillingness of Christians to help their "needy brethren," you will only find it necessary to write, asking the experience of some one who has tried either of these plans.

*The Defrauding Plan.*—Congregations have been known to borrow money on trustee notes, to give a first, second, and even a third mortgage on the church building and lot, and then in an hour of financial pressure have been known to allow the property to be sold under foreclosure, in order to buy it in at a nominal sum, casting off all the just and legal claims by a single act of villainy. In most instances, the congregations are able to pay the debts, and are guilty of a great crime when they refuse to pay. In other instances they are unable to pay, but are guilty of a crime equally as great, for they have created a debt when there was no possibility of ever paying it. We might name men who are to-day poor, and dependent upon their daily wages for bread for their families, who have been rendered penniless by similar courses of dishonesty, and, in one or two instances, the transactions seem almost to have been characterized by fraudulent intent. The course of such congregations cannot be too strongly denounced. It will be well when congregations come to recognize the fact that as long as any member of the entire organization has a single dollar's worth of property, he is bound by every sense of right, and every law of God, to use it in paying the debt which he has aided to contract. In the first place, no congregation has a right to create a church debt, but when they do,

they become personally responsible, and their individual property, and even their future earnings, are pledged to the payment of that debt, and no injustice which may be practiced under the protection of the civil law can stand justified before God, until this obligation is both acknowledged and discharged. If a body of individuals decide to build a temple, that when completed is given to God in solemn ceremony, any bills which this body of individuals may create, and which remain unpaid, are most clearly their debts, and not God's at all, nor is it just that God's temple should be sold to pay their debts. God is not in debt, but these individuals are, and that, contrary to God's command, and being their individual debt, their individual property is as justly bound to the payment of this, as it is bound to the payment of any other debt. An honest congregation cannot take refuge behind the civil law, any more than an honest individual can. Neither can a church debt become "out-lawed." If it ever becomes out-lawed, it can never become out-Gospeled. A "church debt," so called, but really the congregation's debt, remains in force as long as the persons live who made it, and they are bound to it by every sense of honor, by every manly principle, and every law of God; neither can they rid themselves of this obligation by separating themselves from the organization, or removing into the limits of another congregation. The obligation is a personal one, unaffected by time or place, and only relieved by payment or death —and then their estate is justly holding. When people shall come to look at this matter in its true light, they will not be so fast to create "church debts."

*Church Entertainment Plan.*—After the Church of Rome had preached against the God-ordained law of the tithe, it found itself in the pitiable plight of poverty. To escape from the sad but inevitable consequences of its sin, it sought to replenish its empty coffers by introducing pilgrimages to its thousand shrines, with their bones of saints, sacred relics and pretended miracles. The divine law was supplanted by the sale of indulgences, and giving as an act of worship found its place usurped by lotteries, festivals, shows, theaters and every device by which priestcraft could extort money from a people who knew not the Word of God. It is only to be lamented that the Protestant churches have in any measure been given to the use of any of these iniquitous plans for raising money. Too many of our churches which have been dedicated to the glory of God are desecrated by fairs, oyster suppers, dramas, tableaux, lectures, shows, exhibitions and various other things which are ruinous to the financial as well as the spiritual prosperity of the church. Money is not valuable enough to be purchased at so ruinous a price, and the

fewer unholy people we gather into the church by these unholy means, the better for the church and for the world.

The process by which a church fair pays church debts is thus described by a Presbyterian elder: "Now, brethren, let us get up a supper and eat ourselves rich. Buy your food. Then give it to the church. Then go and buy it back again. Then eat it up, and then—your church debt is paid."

Some time since a young lady inquired by letter of the New York *Tribune* how she could raise some money for a small country church. She writes: "Do you think it would be advisable to attempt a concert? We have had calico parties, sugar parties, fish ponds, mock post-offices and the like? If you can suggest some new form of entertainment you will earn our sincerest thanks." To this the *Tribune* answered: "We recommend a revival of religion." This is decidedly the best answer and the best method that could be given. A revival of *genuine* religion so awakens the spirit of benevolence and unites the hearts and efforts of Christians, that all the money needed to carry on the work of the church is freely contributed.

At one of the Christian conventions, Mr. Moody was asked: "Are church fairs and sociables wrong?" Mr. Moody answered: "Decidedly! I have not always thought so, but my eyes are open now. It is better to ask direct for money than entice a man to a church fair and make him pay a dollar and a half for an article that cost fifty cents. He goes home and says he has been swindled, but consoles himself with the reflection that he has benefited the church. The idea is that young men go to such entertainments because there are pretty women there. It does no good, and certainly should be discouraged."

"In Scotland it is one of the principles of the United Presbyterian Church not to accept money for sacred uses from unclean hands. As God's agents, or ministers, they decline to take for him money that, as far as they can see, has not been honestly made. When the great Glasgow bank failure took place a few years ago some of the directors were members of the United Presbyterian congregations of that city, and one or more of them were large givers—almost the support of their particular churches. When, by the judgment of the civil court, they were declared to have been guilty of systematic fraud for some years back, their liberal donations were all returned to them, although it more than crippled the congregations who did it." This was a wisdom which, to most churches, would appear folly, but no surer course could be pursued to secure the divine blessing. If some congregations, such as are almost everywhere to be found, were to refund what they have secured by means

of neck-tie parties, exhibitions, oyster suppers and similar devices, they would be robbed of even the little they now seem to have.

We know of no arguments in favor of such entertainments as have been indicated, and some of the arguments against them might be briefly stated as follows: 1. In proportion as they are more frequently used, do they despoil the church of its spiritual power. 2. Those who labor faithfully for the success of the enterprise are apt to suffer from unkind speech, or unjust suspicion, in the management of the finances. 3. In most cases they are employed by Christians who withhold from God that which he requires at their hands, while they seek to carry forward the work of the church by drawing the needed funds from "outsiders." They covet the wealth of the wicked, and seek opportunity to gain their influence and money. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." 4. If not universally, yet quite generally, they alienate from the church some of its most useful members. 5. Whatever other effect these entertainments may have upon those who are not church members, they surely will not lead poor sinners to the cross of Christ. 6. Those most worldly-minded in the congregation are sure to desire, and apt to succeed, in being at the head of these entertainments, and, guard them as best we may, they are almost sure to introduce into them such features as are ruinous to the best interests of the church; a disgusting song spoils the concert; a *double-entendre* the exhibition; cordials, cider and cigars the picnic; a heterodox statement or irreligious sentiment the lecture—on, and on through the whole list the devil is determined to be in somewhere, or his personal friends will denounce the pastor as an "old fogy," get enraged because they cannot have their own way, dismember the congregation, and then leave in disgust. 7. Last, but by no means the least, of all the evils, is the undeniable fact that church fairs, oyster suppers, and the whole round of church entertainments *are fatal to every impulse and principle of genuine scriptural benevolence.*

*Can the Debts upon the Churches be Paid?*—"That the professed followers of Christ, especially in our day and country, possess a large share of this world's riches, is apparent to the most casual observer. Subject to no persecutions, relieved of the stigma which in the earlier history of the church attached to the Christian name, not liable to be despoiled of their goods because of their loyalty to their divine Head, many of those enrolled under the banner of Jesus rank high as the possessors of material wealth. A large number of those at the head of our railroad and canal corporations, our river and

ocean steam navigation companies and shipping firms; many of those prominent either in the ownership or the management of our great commercial houses, our telegraph and insurance companies; not a few of those who have achieved honorable distinction as financiers, as bankers and brokers, as managers of our savings banks and trust companies; not a few of those who conduct on a large scale our lumber, mining, manufacturing, and agricultural interests, profess allegiance to him whose is the earth and the fullness thereof, to whom belong alike the silver and the gold, and the cattle upon a thousand hills.

"From those owning broad acres of the richest soil on which our great staples are grown; from those in our large cities owning plots of land on which lofty palaces are reared; from those who manage our great public works; from engineers, architects, lawyers, physicians, authors, lecturers, editors, men of letters, men of science, may be selected many bearing the Christian name, to whom God has given in greater or less degree the riches of this world. Scarcely any honorable secular profession can be named that does not contribute its quota of those possessed of far more than the mere means of living. In the princely residences of Christians in our cities, their dress, their equipage, their costly entertainments, their general style of living, abundant proof is furnished of the unstinted measure of wealth which God has poured into their lap. In our towns and villages, and in our farming districts, particularly in our seaboard and Middle States, it cannot be gainsaid that Christians share abundantly in the general prosperity of the country. If our religious and benevolent enterprises languish, surely it cannot be for want of means in the hands of the Lord's servants, to whom he has committed the stewardship of wealth."*

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# CHAPTER XXXIV.

## HOW TO KEEP CHURCHES OUT OF DEBT.

### ESTABLISHED CHURCHES.

ALL over this country thousands of churches are annually failing to pay current expenses, ministers are perplexed, people are disheartened, and the church of Christ is hindered in its great work of saving souls. This is a natural result of the sin of departing from God's or-

*J. F. Wyckoff, Esq., in "The Christian Use of Money."

dained method of sustaining his cause upon earth; and not until the Christian church shall fully recognize the divine law of the tithe, can we ever intelligently hope for a removal of the great curses which impede the church's progress.

During the past score of years, advances have been made toward the true scriptural method of supporting the church. This introduction of the *better*, is the gradual but sure preparation of the church for the eventual return to the *best*; and in presenting the following methods, now in use by the various congregations, we do so hoping that none will rest satisfied with the improvement of their present system, or the introduction of something better, or be satisfied with *any* improvement, only as it indicates progress and becomes a promise of the final acceptance, by the people, of that which is God's own method.

*The Pew System.*—Seats in churches are a somewhat modern convenience, nor are they even now in use in most Roman Catholic countries. Among those earliest mentioned we find them in the churches of the Normans, made of stone, and projecting from the walls around the whole interior, except the east side. In the fourteenth century low wooden seats were promiscuously placed about the floor, with the privilege of personal claim to any one particular seat granted only to noblemen. About the middle of the sixteenth century seats were more fully provided and more regularly placed, the entrance being guarded by cross-bars engraved with the initials of the occupant, but just when the custom of renting pews was first introduced might be difficult accurately to ascertain.

*Pew Renting.*—While there is much which may be truthfully and forcibly said against the system of raising the money necessary to meet the current expenses of the church by the renting of pews, yet there are some things to be said in its favor. While many, from a mere desire to offer some excuse for not attending church, will object to going where the seats are rented, there are but few with whom this is the *real* cause of their absence from the house of God. Where there is one of the honest few detained on this account, there will be two, or more, of another class, who have rented a pew, because they desire recognition in some church society, and who, from Sunday to Sunday, are found in their pews, not so much from a love of church going, as from a feeling, when Sunday morning comes—"Well, I pay for a seat, and I guess I might as well go and occupy it." And some day, when actuated by no higher motive, a truth thus dropped by the "wayside" may result in the salvation of a soul and the addition to the church of a useful member.

Another advantage of the pew system is that it enables entire families to worship God together. It secures for each family their own particular seat, and when once the entire congregation is assembled, the pastor, by scanning the audience, can readily tell who of his regular attendants are absent, and when missed from their regular places a second time, inquiry may be made and the cause of absence ascertained. Then again, there are many persons who contribute liberally of their time and money to secure a church home for themselves, and in that church they have a local attachment for some particular pew. They object to having disinterested parties placed upon equal footing and helped to the most desirable sittings. They desire, when starting for church, to know that they are to find comfortable seats, not being left to the alternatives of going long before the hour of service, or be crowded into some uncomfortable quarter of the church. Regular attendants much prefer some regular sitting.

*Against Pew Renting.*—Some of the chief arguments urged against the renting of pews are: 1. That it leads to a disparagement of the very class of persons who are the special objects of divine regard. It makes money the standard of worth, causing the congregation to say to the rich, "sit thou here in a good place," and to the poor, "stand thou here, or sit under my footstool." 2. That it *tends* to exclude strangers and such as are not regular pewholders. 3. That it educates people to be parsimonious and mean, causing them to do such disreputable things as rent a *half* pew, and then occupy a *whole* one. 4. That it is not only not authorized by, but is inconsistent with the principles of the gospel. 5. That it despoils giving for the support and spread of the gospel of all its value as an act of worship, converting this essential portion of divine service into an impost levied upon the other portions of the service of God. While this result does not of necessity attach itself to the system, yet all who have had much to do with the renting of pews will have been convinced that many, if not most persons enter into the contract from a purely business standpoint, driving as sharp a bargain in the church as in the world. The time is coming, when "giving" for the support of the gospel, both at home and abroad, shall again be regarded in the light of God's word; when the amount shall be increased to the proportion of a tithe, and the giving or paying of it shall not only be a part of the worship of the sanctuary, but an essential, an indisputable portion.

*Modes of Renting Pews.*—One quite common method of renting pews is by fixing a special day, and after giving due notice, have all desiring to become pewholders assemble at a specified time, and then rent the pews according to one of two plans, viz.:

*At Auction.*—The pews are frequently set up at auction, and struck off for one year to the highest bidder. In this way a large amount of money is sometimes secured by the rental of the choice pews, but unless the preacher is exceedingly popular, or some other unusual excitant quickens a vehement competition until all the pews are sold, the entire amount will fall short of that which might be realized by some other method. Some congregations fix a graded schedule of prices, accepting no bid which falls below this, and then sell to the highest bidder. This plan protects the pews from being rented at less than the apprizal rates. Others, again, attach a fixed value to each pew, and then sell at auction, not the pew, but the *choice*, or privilege of making first and succeeding choice of all the pews. The bid is for the choice, to which the regular rental price of the pew is added.

The sale of pews by public auction tends to excite among the members a spirit of rivalry, jealousy, personal pride and vain glory, and may be conducted in such a manner as to subvert the very cause Christ had in view in establishing his church upon the earth.

*Public Rental, not at Auction.*—The custom of renting pews at auction lacks the approval of God's word, and of many Christians whose judgment is worthy of great respect. Most congregations renting pews announce the day and hour, have a graded schedule of prices, and rent, not to the highest bidder, but to such as first notify the committee of their choice. The schedule of valuation, if judiciously arranged, may serve an excellent purpose in fixing the income of the church so that it shall fully meet the annual expenditures, and also avoid great diversity in the prices of pews equally desirable. If the pews are all rented each successive year, the former occupants are usually granted the first refusal.

A more desirable method is to rent the pews for an *indefinite* period, at a fixed rate, to be paid monthly, quarterly, semi-annually, or annually, in advance. The lessee may at any time vacate the pew by giving notice of the same in writing, and paying all arrearages. At least twice a year public attention should be called to the matter, and new attendants given an opportunity to secure regular seats; or this matter may be left in the hands of a judicious committee, who shall personally call upon all such as should be pewholders.

One difficulty often arises in churches where seats are rented. There are frequently those who are too proud to sit anywhere except in the very best pews the church affords, and are, at the same time, too mean or too poor to pay the price which the sitting will and should reasonably bring. As another says, they are frequently "of that class who

can pay freely for tickets to the theater, or other places of popular amusement, can hire a carriage for a Sunday drive to the park; can entertain company splendidly at Sunday dinners''—and in short, who can pay for anything except religion. They are not willing to sacrifice their pride to the best interests of the church, but want the church and all its interests sacrificed to their personal vain glory. The fewer of this class of people you have in your church the better, for when the church has to be sacrificed to satisfy the pride of individuals, its usefulness is at an end. Such people have not, and cannot have the best interests of the church at heart, and the sooner they seek sittings somewhere else, the better for your church, at least.

*Sittings for the Poor.*—God has decreed that ''The poor shall never cease out of the land'' (Deut. xv: 11). In every age they are to be a living illustration, to the church, of the condition to which the King of kings condescended for the salvation alike of rich and poor. They are not to be slighted or neglected by the church founded by Him, who for our sakes became poor. They should be made as welcome, and treated as cordially in our churches, as those who are rich in this world's goods. If by overt act, or cold neglect they be excluded, Christ may say to such a church in that day, inasmuch as ye have shown this disrespect unto one of the least of these, my brethren, ye have shown it unto me.

Sittings, or pews, may be secured for the poor in several ways: 1. Every third or fourth pew may be left for occupancy by the poor, or they may be assigned to particular families. 2. The pews on one side of each of the aisles may be reserved for the poor and strangers. If visitors should be sufficiently numerous, any invidious distinctions on account of poverty would be overcome. 3. Encouraging those who are able, to hire one or more pews to be occupied by the poor. 4. Seats may be assigned by the committee to all such as shall apply after being cordially invited. 5. Inducing the more wealthy to contribute to the formation of a fund, from which shall be paid all arrearages accumulating on the pews occupied by such as are really unable to pay in full the regular rental. If judiciously managed, this may aid in doing away with all humiliating distinctions. 6. If the income of the church is sufficient to permit, the poor may be allowed, with reasonable restrictions to rent pews at the schedule rates, with the understanding that what they lack, after making an honest effort to pay, should be cancelled by the sanction of the official board of the church. This action to take place at stated intervals, not exceeding one year. 7. By an honest and hearty spirit of cordiality upon the part of the entire congregation,

making both rich and poor feel thoroughly at home in *their* pews; or, as another aptly expresses it: "It is hoped that such a spirit will prevail, that each member will be willing to pay the highest price he is able, and that, too, for the poorest sitting in the house; and then be ready to give that up every Sunday to strangers, or, which is better, to fill it with sinners whom he shall bring in, while he himself sits in the aisle or on a chair in the corner. This is the principle of sacrifice which lies at the foundation of our religion. 'Christ pleased not himself.' Neither should we. We *must* have the spirit of Christ, else we are none of his. The church can make rapid progress upon no other principle."

Other ways may suggest themselves. In a large and wealthy congregation in the State of New York, in remodeling their church, to avoid the crowding of the poor into the gallery, or in some corner of the church, the seats were removed from the gallery, the space laid off into compartments, carpeted, supplied with comfortable chairs, and rented at a high price by the more wealthy, in order to allow more space for the poor and strangers, who were furnished some of the best sittings in the church. This, and like efforts, are commendable.

*Seat Rental Agreements.*—Where seats are rented there are usually found such as are glad to escape the payment of the same by the use of any and every unprincipled pretext. At the end of each quarter the collector is evaded, or some fault is found with the minister, the church wardens, or some body or some thing, until finally the year is passed and the rent remains unpaid. Frequently this class of people occupy some of the choicest sittings—sittings which could easily be rented to good and responsible parties, if this dishonest class could only be gotten rid of. To meet this class of persons the author, in his first charge, found it necessary to devise some plan which would make fruitless excuses, such as: "When some of the men who are officers in the church shall pay me what they owe me, then I will pay the church." "The members of the church have wronged and injured me and I don't intend to contribute to the support of such an organization." "The party sitting just in front of me has a more desirable pew, and yet pays less rent than you ask of me. If this is the unequal and unfair way the church is to be run, I do not propose to pay another cent." To meet these and a multitude of other excuses equally as sensible (!) agreements printed as the sample given below, and bound in cheap form, served an excellent purpose:

*I hereby agree to take seat No _____ for one year from _____ 18_____, at an annual rental of $_____, to be paid to the Treasurer in*

*quarterly installments at the end of each quarter, and if not paid in thirty days after the date upon which it falls due, I then agree to pay 5 per cent. additional to the collector.*

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These agreements tend to secure prompt payments. There can be no disputing the fact that the parties really rented a pew. Neither can they dispute the price, nor the length of the time agreed upon. It secures the church against financial loss by parties removing during the year. To save the five per cent., few will allow the fifteen days to expire, and the treasurer or collector will be spared much unpleasant work in going around making collections. These and other advantages attend its use.

The fear that any would refuse to sign will prove groundless, if the leading members of the church will but set the example, and then make no exception to the rule. We have never known any one to refuse to sign the agreements, and when once signed, the petty excuses were no longer encountered, but all paid promptly, and the church lost no more money by bad debts of this sort.

*Pew-Rent Notices.*—There are many persons who are sensitive about receiving a pew-rent notice, but church business must be done in a business-like manner. It should therefore be announced that at regular intervals notices will be mailed to each and every person indebted to the church. Should there be any who object to receive such notice, they may easily avoid the same by paying in advance.

*Collecting Pew Rents.*—As a rule it is almost universally best to have the pew rents paid either monthly, or quarterly, in advance. Those who fail to call on the treasurer of the church and pay punctually, should be called upon promptly. If much time is permitted to elapse, it tends to cultivate a spirit of neglect upon the part of all pewholders, and disastrous results are sure to follow. This will take time, but it is worthy of even more time and inconvenience than it costs. The interests of the church should be committed into the hands of only such as are willing to devote to it all the time and attention it demands.

*Payment in Envelopes.*—In a few churches envelopes are used for the payment of pew rents. It saves the treasurer much trouble, and the pewholder much annoyance. The idea is capital. There is but one question, however, and that is this: Is it right to pay accounts on the Lord's day? According to the secular view held by many concerning the support of the church, it would, most assuredly, be as wrong to pay pew rent on Sunday as to pay your grocer or butcher. But where giving for the support of the gospel at home is understood by the people to

be as much an act of worship as giving for the spread of the gospel and the conversion of the heathen, then it becomes not only admissible, but a positive good, an enjoined duty. Let us bring back the offertory into our churches, and restore giving to its usurped place in the worship.

But the mere fact that the pews are rented is likely to be regarded as *prima facie* evidence of the predominance of the purely commercial idea in the management of the finances of the church, and this would render the payment of pew rents upon the Sabbath, to say the least, a very questionable procedure.

*To Provide for Deficiencies.*—Should the amount realized from the rent of the pews be insufficient to meet current expenses, such deficiencies should always be provided for at the beginning of the year. This might be done by: 1. Having the officers of the church make a liberal estimate for the ensuing year. It should include everything necessary —salaries, insurance, interest, repairs and all incidental expenses, including also shrinkage and other contingencies. 2. Make a fair estimate of the regular income from pews, collections, etc., and by deducting this from the former, all may see at once the amount still to be provided for. 3. Let this be apportioned among regular attendants. It is usually best to appoint a goodly number on the apportionment committee, as it tends to help all who "feel poor" to see that they are even more able to give than others whose circumstances they have misjudged. 4. Each individual should then be notified of the amount which the committee had hoped he might be able to give, and asked to satisfy the same. Such amounts might be paid in weekly, monthly, or quarterly installments, in advance, by the use of envelopes, or regular collectors might be sent to make regular collections.

*The Free Pew System.*—The system of having all the pews free is, unquestionably, the true system. It is the only custom which is accordant with the principles of the Biblical method of church support, and the one which must again become universal when the duty of giving at least one-tenth for the direct support of the church, aside from the new enterprises which are to be provided for by Free-will Offerings and the support of the poor by Alms-giving—I say, when these principles shall again be preached and the people understand their duty in this matter, then will the free pew system again become universal. Many of the methods by which money is now secured for church support are simply human devices which appeal more to personal pride, a spirit of emulation, business interests and other unscriptural motives, rather than to a sense of obligation as stewards to comply with the requirements of God, the great proprietor of all things.

There are, however, several other methods in use which properly come under the head of the free church, or free pew system, which are worthy of presentation.

*Voluntary Contributions.*—Many churches which are using a sort of "give-what-you-please, or as little-as-you-please" system, try to dignify the same by the scriptural title, "Free-Will Offerings." This is a misnomer, a perversion, a degrading of the term from its Biblical meaning. Even the other term, "voluntary contributions," is, or at least may be, according to circumstances, susceptible of grave misapprehensions, and we use it simply to designate the system which is known by that name.

In speaking of the voluntary contribution plan, the pastor of a church in New York City says: "In a general way, it may be said that the ideal church would be absolutely a free church. Built by a free subscription and dedicated free of debt, it would provide for its expenses by free-will offerings, brought as an act of worship at each service. Each member would give each week as the Lord prospered him; no man would know the amount of another's gift; it would be a sacred confidence between the giver and his Divine Master.

"This ideal method could be successful, practically, if the Millenium had dawned, and all Christians were absolutely conscientious and truly devoted to their Lord. In practice, men left entirely to the dominion of conscience fail as signally in this duty as in every other. It is more interesting from a psychological than a religious point of view, to notice how many Christians there are who seem to care very little that the Lord knows how stingy they are, if it is reasonaly sure that no one else knows it.

"When I was in Paris, twenty years ago, the Sunday collections of the American congregation, then worshiping in a hired chapel, were gathered in a hat. Some shrewd Yankee suggested that it would pay to buy open *plates*. After this was done it was reported that immediately the contributions were nearly double. No one meant to be mean; but there is an unconscious, involuntary, almost automatic connection between the publicity and the amount of a contribution.

"If such ideal plan for supporting a church has ever been tried, the career of that church has been so brief that it has left no history."

Here is just where the term "voluntary," as applied to this system, is vague and indefinite. All giving of tithes, free-will offerings and alms is and ever has been voluntary, the same as all moral action.

If the author of the above means that a congregation composed of persons who have no knowledge of what amount it is their duty to give, when left to contribute as little as selfishness may suggest, will not,

under these circumstances, give sufficient to support a church, then his last statement is true—true to the very letter. But if he means that Christains left to the dominion of an *enlightened* conscience will not contribute alike religiously and liberally, then his statement tends to mislead, as it is not in accordance with facts. Without much mental effort we might name at least several congregations where the duty of giving is faithfully preached, where all the contributions are strictly voluntary, and where the amount is left for each contributor to determine in the fear of God, with a knowledge of the fact that no human being shall know whether the contribution be much or little. Personal pride, public display, a spirit of emulation, business interest—none of these have any influence upon the congregation, and yet the annual contributions aggregate thousands of dollars.

In a general way concerning the "voluntary contribution" system, it may be said, that, if introduced where no due sense of obligation to the divine command already exists, and where the duty is not clearly, frequently and faithfully preached, it will become one of the most unbusiness-like, unscriptural and unsuccessful of all plans. But, on the other hand, if accompanied by a faithful presentation and clear understanding of the divine requirements, it may then approach, or even attain, to the scriptural standard. It is capable of rendering the church, or its ministers, either princes or paupers. A Presbyterian pastor says of it:

"It is a plan that will not run itself. It must be constantly pushed, and always kept before the congregation. It is a little apt to weary in the end. It has often proved successful when managed by a pastor or officer who is an enthusiast in regard to it; but as often it has signally failed. As a matter of fact, the history of 'free churches' in this city (New York) has been disastrous. Among Presbyterians they have always failed."

But few congregations have been sufficiently instructed to use this plan successfully without considerable machinery, and therefore the envelope system, with its various modifications, has been much more successful.

*Annual Subscription.*—There still are a goodly number of congregations in rural districts and new fields, which seek to provide for the support of a pastor and current expenses by circulating a subscription at the end of each year. This method, or want of method, is doubtless an outgrowth of the early years when congregations sought to supplement the amount received from mission boards by circulating a subscription each fall, which was about the only time in all the year when

new settlers had any ready money, and would consequently prefer to pay then for the entire year. But while the occasion which begat it has passed away, still the horrid practice, after having outlived its usefulness, continues to hobble along the decades, yea, and even centuries. If there is a single thing that can be said in favor of this plan, we confess to not knowing what it is, unless it be that the little which is accomplished by means of it is better than nothing at all.

There is much which may be said against the annual subscription plan: 1. It almost universally fails to provide the necessary amount, and leads to questionable methods for securing the deficiency. 2. It leaves the church or its officers to struggle each year, and all the time, with accruing obligations. 3. It annually tempts all who have become estranged from the pastor to withhold their support and to use their influence to defeat the success of the measure, in order to "starve the minister out." 4. It induces people to seek occasion to find all manner of fault, in order to avoid the payment of a just or equitable amount. 5. It asks in a single payment for an amount, which, if paid in weekly installments, would seem insignificant, but when asked at the end of the year seems startling. Many who could not pay $5 at any one time could readily pay ten cents a week, and others who would be able to pay $50 in weekly installments would not think of giving the whole amount in a single payment. 6. It is unscriptural, unphilosophical and unsuccessful.

*Permanent Subscription.*—The permanent subscription does not of necessity suffer all the disadvantages of the annual subscription. If it does not leave the time and mode of payment optional with each subscriber, but affords some reliable guarantee that the money will be forthcoming in due time to meet the demands of the cause, then it may, with judicious management, attain a more worthy rank among other methods. It is permanent only in that it requires no annual renewals. Changes are from time to time to be made in the amounts. Each year will witness commercial changes. Some of moderate means will grow wealthy, while sickness or financial reverses will render others less able to contribute. "Paul says (2 Cor., viii: 13, 14) that he will not have one eased and another burdened in these matters, but that there be an *equality*—he means a *proportionate* equality. Men of large property in the church, who wish to obey the word of God, do well to remember that a contribution of $500 from a man worth $500,000 is far less burdensome than one of $5 from a widow whose entire estate would not bring $500. Nevertheless, the widow should give her share. And where any member seems to be falling below his pro-

portionate equality in bearing the church expenses, the church should, in a kind and fraternal spirit, call his attention to the subject."

Because the subscription bears the name of "permanent," it is liable to be neglected or forgotten. This should not be the case, but at least twice each year it should be examined with a view to increase and additions.

As the subscription does not require annual renewal, the time and labor heretofore expended in soliciting funds, year by year, may be turned into other channels, the only work needed being for the filling of vacancies as they occur. It is always best to make a full estimate of all the probable expenses of the church for the ensuing year, allowing a liberal amount for contingent expenses, and then before starting the committee to secure subscriptions, it is better to apportion the entire amount among all members and attendants. Each member of every family, even to the small children, should be invited to subscribe something. In this way the amount will not only be greatly increased, but all will be exercised in this means of grace, and those who are soon to occupy the places of their seniors in the church will be accustomed to contribute, and further years will reveal the beneficent results of this method. By all means have the children contribute something. This, however, must be done in such a way as to augment the amounts subscribed by the older members of the family, or the church will fall into the pitiable plight of being entirely dependent upon the children or the Sunday-school. The church should support the Sunday-school, and not the Sunday-school the church.

If the results of the subscription are not sufficient to meet the estimated expenditure, it is doubtless best to renew the effort *at once;* or by general consent, secured at first, or subsequently, add to the amounts already subscribed such a uniform percentage as the circumstances may require. This would let the balance fall equally upon all.

Each subscription is to remain in force until some specified officer of the church shall have been notified in writing by any seeking release from the amount subscribed. This is essential, or the church will be left with arrearages by the failure of parties to pay the amount the church had a right to expect.

Collections should be faithfully and regularly made. Notices should be sent monthly to those in arrears. Or, if thought preferable, the congregation may be divided into several districts, each of these having a collector, who shall keep the accounts of all subscribers residing in his district, and each of the collectors shall render a regular monthly statement, *in writing*, to the treasurer. Care must always be exercised in

the selection of collectors, and all must understand that the money is to be paid to the treasurer promptly. The treasurer should also render a quarterly statement to the vestry of the church; this may be simply a written statement of amounts received and disbursed, or it may be an itemized account. Let the money of the church be guarded, so as to protect the character of the collectors and treasurer, and this will at the same time protect the church. A clear and explicit statement should be rendered annually to the congregation; this should be printed and freely distributed. It will more than pay the expense, in the rich return of confidence.

This method may be made: 1. To provide for the expenses of the church at the beginning of the year. 2. To conveniently furnish the money to meet all bills as they become due. 3. To do away with the necessity of continual or repeated begging at the stated services of the Sabbath. 4. It may also be made to supersede the necessity of oyster suppers, festivals, dramatic exhibitions and the like, which, defend them as best we may, are of questionable tendencies, and attended with damaging results. 5. This method may be made to lead the way to the introduction of the envelope system, and the giving of the scriptural tithe.

*The Envelope System.*—During the past score of years, the old system of pew rentals has been largely superseded by a system of regular offerings, placed in envelopes, and at short and regular intervals deposited in the collection basket at the stated times of divine worship. The system has met with unrivaled success because of its flexibility, accommodating itself to the diversified wants of the various congregations. It admits of adjustment to a system of quarterly, monthly or weekly payments in different churches, or is suited to accommodate all these classes in a single congregation. It is simple, easily understood by all, and may be rendered effective either with much or little machinery. It is easily introduced, and meets with more hearty approval from year to year. In addition it has been more successful in securing the amounts necessary to provide for the support of the gospel, at home and abroad, than any other system in use since the apostate church of Rome, three centuries before the Reformation, substituted the unscriptural theory of "Competent Maintenance" for the heaven-ordained law of the "Divine Right of the Tithe."

Besides these, the envelope system, properly worked, 1. Is well suited to reach *every* member. 2. It secures the small gifts, keeping open the rills which enlarge the stream of Christian beneficence. It has the correct principle of "small gifts from many givers, at regular and fre-

quent intervals." 3. Because of its frequency, it enjoys the advantages of moral discipline, and serves an excellent purpose in abating the force of avarice—"take heed, and beware of covetousness." 4. It elevates giving to its proper place as a part of divine worship. 5. It makes ability the standard of duty. 6. It leads each member of the church to give systematically, as well as introduces method and system into the finances of the church. 7. The first beneficent result of the system was, that it secured "more giving;" but the gradual and exalted tendencies are to secure "giving more." The success of the envelope system renders it unnecessary to defend it against the charges of being unserviceable, mechanical, childish, or complicated. Its continued success and increasing usefulness give clear testimony in its defence.

It remains simply to give a *few* plans, such as may prove suggestive in aiding some to perfect a plan already in use, or may aid others in introducing the system which has secured such desirable results elsewhere.

It might be best for us to remind all that the success of this, or any plan, is in its being thoroughly worked. Some strong hand and earnest heart must be at the wheel, guiding to a successful issue the interests of each congregation, or the finances of the church, like an unguided vessel, will float in the thousand directions of shipwreck, and lose the one safe and only course which leads to port. A poor plan well worked is better than the best plan poorly worked. "The first condition of success is the unequivocal influence of the pastor in favor of some plan of systematic giving. The pastor must devise a plan, must present it, must advocate it, must get the sanction of his church for it, must preach to the people about it, and must pray publicly for God's blessing upon it."

It would be impracticable to lay down arbitrary rules. What will answer in one congregation or community would prove a failure in another, but general principles along with a variety of methods will greatly aid in securing a more universal usefulness among the different congregations.

*An Estimate.*—The first step in the introduction of the envelope system is to make an estimate of the entire amount necessary to meet all the expenses of the ensuing year. This should include: 1. Pastor's salary. 2. Rent of parsonage. 3. Furniture of parsonage. 4. Amount needed for aiding the sick and poor. 5. Sacramental expenses. 6. Presiding Elder's allowance. 7. Assessment for the Bishops. 8. Sexton. 9. Fuel and lights. 10. Water rent. 11. Insurance. 12. Interest on debt. 13. Reduction of debt. 14. Repairs. 15. Incidentals. 16. A percentage for unpaid pledges. 17. Sunday-school work. 18. Sup-

port of local missions. 19. Taxes. 20. Synodical assessments (not for missions, etc.) 21. Any and all other expenses to be provided for. These various amounts added, will give the sum necessary for the work of the year.

*Securing Pledges.*—The officers of the church, or some judiciously selected committee, may apportion this amount so as to rest equitably upon all members and supporters of the church, and then secure the pledges by dividing the congregation into districts, and appointing judicious persons to canvass the same. Or a more successful method is to send a circular letter to each supporter of the church. The following, taken from "*Helps to Official Members*," by Rev. James Porter, D. D., may prove suggestive:

"*Dear Sir:*—The committee appointed to apportion the amount necessary for the support of the _____ Methodist Episcopal Church for the present year among its members and the congregation, have concluded, after due deliberation, that you can afford, and will be willing to pay the sum of _____ dollars. If you acquiesce in this conclusion, you will please to pay the same in monthly installments, inclosing the amount in an envelope, writing your name, with the amount inclosed, upon the outside, and depositing the same in the basket or box on the first Sabbath in each month, when it will be passed around in the church to receive these monthly payments. If you demur at the apportionment, you will please inform A. B., our treasurer, immediately, stating to him what amount you will pay in the manner aforesaid.

"Yours truly, for the committee, C. D., Secretary."

The pledges may be secured without the apportionment plan by circulating cards, or circular letters, something like the following:

Please deposit this card in the basket with your first envelope.

I HEREBY AGREE TO CONTRIBUTE

_____WEEKLY

for the support of the Church with which I have the privilege of being associated.

_____

_____188

The reverse side of the card might contain the following: 1. Every believer is bound by the positive command of God to give for his cause. 2. Each is required to give according to his ability. 3. Each is to give habitually, as he can thus do it most effectively, and that he may constantly honor God. 4. God calls for our gift as a mark and as a measure of our love: "God loves a cheerful giver." 5. God makes the salvation of our fellow men dependent on our fidelity.

The other form of circular letter might be something like the following:

"*Dear Brother:*—The Council of the church with which you have the privilege of being associated, after a careful survey of the whole field, find that it will require the sum of $_____to pay our pastor's salary, and to meet all the other expenses of the church for the current year. This sum, if divided equally among our entire membership, would be $_____ per annum, or_____ cents per week for each member. This amount, though above the ability of some, is doubtless much less than others can pay, so that the average may safely be relied upon, provided each will give in accordance with the Scripture rule—"as God has prospered him"—not less than one-tenth, and as much more as the prosperity of the week will enable him.

"To secure this average weekly contribution, and to do it, too, in such a way as will be most easy for yourselves, your brethren of the Church Council have determined to introduce and to thoroughly test what is known in church financiering as 'The Envelope System.'

"Hoping that you will cordially coöperate with us in this effort, and that as soon as convenient you will notify us by letter or otherwise, of the amount you will probably contribute weekly, we have enclosed to you, in connection with this circular, a package of fifty-two envelopes, each of which contains your register number, with a blank for date and amount of contribution.

"Into one of these envelopes we ask you to deposit weekly the amount you feel you ought to give for the support of the church, and having dated it, and placed on it the amount enclosed, deposit the whole in the basket on Sabbath morning or evening. Or if you cannot be present at the service, send your envelope by the hand of a friend, or else double the amount the following Sabbath. And let this be done, week by week, till you have formed the habit, like the worshipers of ancient times, of always taking with you an offering of some kind whenever you appear in the courts of the Lord's house. By doing this you will be personally benefited, the treasury of the church will be able to meet all the demands against it, special efforts will be avoided, and the cause of Christ saved from reproach and greatly advanced.

"Confidently relying upon your coöperation in the plan adopted, we subscribe ourselves,

"Your brethren in Christ, THE CHURCH COUNCIL."

*A System Uniting the Local and Foreign Work.*—As some pastors prefer a system which will provide for both the home and foreign work, we present in full a system introduced by Rev. W. T. Wylie, and known as

*The Bellefonte Method.*—There are two sets of cards, or, for greater convenience, one card printed on both sides. On one side, under the head of "Support of the Gospel," an estimate is made of the money required for the year, including pastor's salary, sexton's services, Sabbath-school work, fuel, light, repairs, etc. This divided by 365 gives how much is needed every day for the year. This result divided by the number of communicants shows the average per day required of each. Some, of course, can give far more than this average amount, while

others fall below it. The contributions of friends, adherents and children, in addition to communicants, will almost certainly secure the average required.

The second side is for the "Spread of the Gospel. No estimate of any amount is placed on this, but each communicant is enjoined to give, as as God enables, a daily sum, to which from time to time may be added as a special contribution whatever the giver is able to set apart. Every friend is also invited to join in this. The sum total of this fund is before the session, who appropriate as they think best to the different boards and other claims which are brought before the church, and report their action to the congregation.

Two sets of envelopes accompany these cards. One package of twelve, or one for each month, of a dark color, is furnished by the trustees. The other package also contains twelve envelopes of a light color, the different colors being used to distinguish them.

The cards are distributed to the congregation, and given to every member and adherent, and also to the children of church members. The object is explained, and each is urged to make his duty a matter of careful and prayerful study, and then to fill up the blanks in each card, sign his name, and return on the next Sabbath. It is very important that families so divide their contributions that each member, even the little child, has some share in the work.

When the cards are returned, the names are entered in the treasurer's book, together with the sum subscribed by each. Then twenty-four envelopes are placed with each card in a neat box prepared for this purpose (twelve dark for Church Support, and twelve light for Spread of the Gospel), and given to the person whose name is on the card. On the back of each envelope is written the person's name, as on the card. At the close of each month every individual places the amount of his contribution in the envelope, seals it, and drops it into the collection on Sabbath. The treasurer opens the envelopes, credits each with the payment made, and thus the work goes on to the close of the year.

In case some members of the church have not sent in their cards at the first, as is likely to occur through delay or carelessness, they should be called on by a committee of session for the work of benevolence and by a committee of trustees for church support.

Not one member of the church should be left whose name is not enrolled as giving, if only one cent a day.

*Advantages of the System.*—These are numerous and decided, both as to the individual giving and the cause. They are even more important in a spiritual point of view than in a pecuniary. 1. Every one

is called to do his share in the Lord's work. 2. Each gives in the easiest way—day by day, little by little. 3. Each is called to exercise conscience, and act habitually as towards God, thus educating himself in God's work. 4. Daily thought and daily prayer are directed to our first great work in life, sustaining and spreading the Lord's cause. 5. The session can see just how each member is performing his duty. 6. There is no annoyance from collectors, each being his own collector, and the account can be prepared so that a glance will show how it stands. 7. The poorest member of the church can do his share just as well as the wealthiest, and feel that all are helpers of Christ's work, "each as God enables."

*How to Introduce the System.*—"Let the session and trustees each examine the method pertaining to their several departments.

"It is better to adopt and introduce them at once, but if the trustees prefer some other way, the session may adopt and work the scheme for the benevolent contributions of the church. When the plan is decided on, get your cards printed so as to have one for each man, woman and child in the bounds of the congregation.

"Distribute on a Sabbath when there is a full attendance, and collect on the next Sabbath; be prompt in getting all the cards in, then fill out your treasurer's roll, prepare and distribute the envelopes, and keep the business up square."

We append also a brief extract from another very excellent development of the same plan, prepared by "Z. W. B." and published in the *Congregationalist:* "In our local field we have to provide (1) for the public preaching of the gospel in God's house, for the prayer-meetings, for the Sabbath-school, and for the various other agencies which a *live* church will employ in strengthening itself and in reaching the community around; and (2) for aiding the poor whom God's providence has placed among us. The former, including warming, lighting and care of the house, pastor's salary, etc., will cost say $5,000. As the Master's command is to preach the gospel to the perishing, and as the whole tenor and spirit of the New Testament shows that he would have the poorest and humblest sinner made welcome to come and listen to the glad tidings of salvation ('to the poor the gospel is preached'), so we should have no *caste* in the house of the Lord (see James 2: 2,3), no *exclusive* pews, no hired or purchased seats, but every seat should be free, whosoever will, may come and take of the water of life freely. This will necessitate regular contributions. If all the three hundred persons whose names are on the church records could be counted as 'paying' members, thirty-two cents a week from each would meet this demand;

but as, for various reasons, a large number cannot be so counted, let us suppose that two hundred and fifty will be regular contributors; then it will take an average of thirty-nine cents a week from each.

"For the relief work and local charities a competent relief committee could expend to advantage $500 during the year. Four cents a week from each paying member will give this."

The Home Missionary Work, the Foreign Missionary Work, the Work among the Seamen, and the distribution of Bibles and Religious Literature—each is presented clearly and fully in a lengthy but most excellent circular, and the claims of each cause is estimated as follows:

| | | |
|---|---|---|
| I. *The Local Work.* | | |
| For church expenses, per week | 39c | |
| For Relief Fund | 4c | |
| | | 43c |
| II. *The Home Missionary Work.* | | |
| For Home Missionary Society | 2½c | |
| For American Missionary Association | 2½c | |
| For Congregational Union | 1 c | |
| For College and Educational Society | 1 c | |
| | | 7c |
| III. *The Foreign Work.* | | |
| For A. B. C. F. M | | 3½c |
| IV. *The Work Among the Seamen.* | | |
| For Seaman's Friend Society | | 1c |
| V. *The Distribution of Bibles and Religious Literature.* | | |
| For Bible Society | 1 c | |
| For Congregational Publishing Society | 1 c | |
| For Tract Society | 1 c | |
| | | 3c |
| | | 57½c |

"This would make the weekly sum for a family having two church members (the average number), $1.15, amounting for the year to $59.80, which is the 'tithe' of an income of $598, or five per cent. of an income of $1,196. There are those among us who will undoubtedly (at least for the missionary objects) give twice, thrice, five or ten times the amount named.

"The sum named for the local work (43 cents per week, or $22.36 a year for each paying member) will of course vary from these figures in those churches where the membership bears a different ratio to expenses. Thus a church having five hundred paying members and the same expenses, would need but half the sum named from each.

"For all the other channels of our work the sum named (14½ cents a week, or $7.54 a year, for the work in all the world) is the very low-

est which will pay our debts. And the size of the local church makes no difference as to this. It is the minimum which the 'paying members' of any church should average.

"*Pledges and Collections.*—For the efficient accomplishment of the object in view, we would propose that the church resolve itself into a missionary society. Let the executive committee procure a supply of cards something like that below, and distribute them to the members and among the congregation, together with a circular stating the needs of the church for the ensuing year."

WHAT I WILL DO FOR JESUS.

I will (God prospering me) give weekly at least the sum set against my name for the objects mentioned below (reserving, however, the right to cancel or change this pledge at any time, by due notice to the treasurer, should it seem necessary for me to do so):

| | CENTS. |
|---|---|
| For church expenses | |
| For our church Relief Fund | |
| For Home Missionary Society | |
| For American Missionary Association | |
| For Congregational Union | |
| For College and Educational Society | |
| For A. B. C. F. M. | |
| For Seaman's Friend Society | |
| For Bible Society | |
| For Congregational Publication Society | |
| For Tract Society | |

*Name*_____

*Residence*_____

After prayerfully and thoughtfully reading the accompanying circular, please fill out and sign above pledge, and place it in the contribution box next Sabbath.

"On the back of the card should be printed a statement of the average amount which should be given.

"Let numbered envelopes be issued to each one who shall sign a pledge (every child in the congregation should be encouraged to pledge its mite), and let the amount pledged for all the objects be placed in the envelopes weekly, and the envelopes be collected in the contribution box on the Sabbath. If any one wishes to add a free-will offering, either for the general work or for a special object, let him do so, stating the amount and object on the envelope."

*The Treasurer's Book.*—Procure a book properly ruled, with space on the left-hand margin for register number, a second space for the entry of names in alphabetical order, a third space for amount of subscription

pledged, and fifty-two additional spaces for the entry of weekly contributions, or twelve for monthly contributions.

If desirable, the classes can be arranged separately, leaving a hundred lines for each class—the members of the first class being registered from 100 to 199, the second from 200 to 299, etc., so that the first figure of the register number will always indicate the class to which it belongs. The register number attached to a name on the treasurer's book is to be placed on the left-hand margin of the class-book, and also upon each of the envelopes given him for use. Any outside friends that contribute can be placed in a class by themselves, and registered accordingly.

In entering the several amounts contributed, the treasurer will work entirely by the numbers, and thus will find the task comparatively easy.

Statements should be sent out to each contributor annually, or oftener, showing the amount received; and a full statement of the finances of the church made to the whole congregation at the end of the year.

*Bills and Reminders.*—The amounts pledged should not be allowed to fall in arrears. If those whose pledges are not fully redeemed are called upon at least semi-annually, then any discrepancies in accounts can easily be adjusted before so long a time has elapsed that payments cannot be recalled.

Bills and reminders may be profitably used, but care should be taken lest they be used too liberally, or in such a manner as to lose their influence in accomplishing the desired result. We append a couple of forms:

CHURCH OF THE ASCENSION.

REMINDER.

M_____

Your subscription appears to be _____weeks in arrears.

_____

_____ 188

M_____

*To* Ninth St. Baptist Church, *Dr.*

To balance due on subscription for support of worship, beginning April 1, 188

*Dr.* Amount of subscription for____ weeks, - - - - $_____

*Cr.* By amt. paid per Treas. book, _____

Balance due, - - _____

Cincinnati, _____ 188

*Please give this your early attention.*

## CONCLUSION.

Rev. George Harris, in presenting a system of weekly contributions in quite general use in the State of Rhode Island, urges the necessity of a system and meets some of the objections in the following manner: "The preacher may unfold with the utmost skill the principle that obligation is measured by ability; he may urge his hearers to set apart a fixed proportion of their income for the Lord, and if one man in the

congregation adopts his eloquent advice, he thinks he has not preached in vain; but let the sermon be accompanied by a concise little card which contains figures and directions, so that a child can understand, and there will be hundreds in every congregation who will respond. Precisely this course must be adopted, if giving throughout our congregations is to be measured by ability. Every church must put an actual, definite system, explained in a few printed words, into the hands of every man, woman and child, before any considerable number will give according to their ability. Good intentions cannot be trusted; there must be an existing and visible system, and the principle, whatever the details, must be the pledge of some amount to be given during the year.

"When new plans of any kind are proposed to a church, opposition, or at least reluctance, is sure to be encountered. The people are naturally and justifiably shy of experiments. Yet, some experiments must be made, and this experiment of systematic giving must be made. If the pastor is timid, the system will not be introduced, or if introduced, will have only a moderate success, but if the pastor exercises good-natured determination, he will soon gain the support of the church, and then if he presents the subject faithfully, he will be astonished to find that so many in the congregation are ready to respond, and will blame himself for neglecting his duty so long.

"The earnest support of the pastor is necessary after a vote of the church has been given in favor of the new system. He will need in his preaching not only to state strong reasons for adopting the plan; he will also need to meet objections which different individuals will bring forward to excuse themselves from making a pledge. More than one will say or think: 'It is difficult to decide how much to give. I do not know what my income will be next year, nor, indeed, if I shall have any; it is almost impossible in a large business to separate twelve months and compute the gains, because so many transactions cover a more extended period. Unforseen expenditures may be necessary. I do not know what percentage I ought to give, at any rate.' The pastor, either in his sermon or in private, must be ready to reply. He will say: 'If you are convinced of the correctness of the principle, it must be that there is some amount which you are morally certain you can give. For example, you are doubtful whether or not you can give one dollar a week; but you are certain you can give half a dollar—then give that, and make additions if you are able. Or, if you can decide in no other way, give as much as you have been in the habit of giving; get the whole amount and divide it by fifty-two for your weekly pledges. If you say,

I do not know how much I have been giving, the remark proves the need of a system; you ought to know. Almost any one can make an estimate of usual income and necessary expenses, which, if not exact, will be nearly accurate. At any rate, whatever you give, you probably will not err in the direction of excess. The phenomenon has seldom been observed of a person who became embarrassed by giving too much.' A very good rule to recommend to such persons, and indeed to all, is that they make such a pledge as they honestly think is sufficient and arrange their other expenses accordingly. First make some proper pledge, and then bring other outlays into conformity with it.

"Some will object that it is too much trouble to make these estimates and pledges, and to bring the money every Sunday; but it will vanish, perhaps, when the pastor says: 'That objection I consider to be a recommendation; we have not taken nearly trouble enough; the Lord expects us to take just this trouble, and to find it a pleasure. My only fear is that you will not take the trouble you ought to take, that in some careless fashion you will put down fifty cents or a dollar without any thought at all. If ladies will take as much trouble as they take to match the trimmings for one dress, to which they patiently devote two or three mornings, the question of how much would be settled, and rightly settled; if gentlemen will devote as much time to it as they devote to selecting cigars or to choosing a new coat, proper decisions would be reached.'

"Some will object, saying, what I can give is so little that it is not worth while to take the pledge and keep the account. But the cheery pastor reminds them that one of the chief recommendations of the system is that it swells small gifts into a large volume, and adds: 'Can you discover that your obligation to give a little, if it is all you can afford, is any less real than the obligation of one who can give largely? In the parable of the talents, which servant was condemned? It was he who had but one talent; so little that he went and hid it in the earth! Among those who cast their gifts into the treasury while Christ looked on, who was commended? It was the poor widow who cast in two mites, which make a farthing.'

"The pressure of hard times will be urged as an objection, to which the undismayed pastor will reply: 'Don't limit your retrenchments to your benevolence. It is not very consistent for a Christian to stop giving, and keep up all other outlays to the old standard.'

"For those who have had losses and are in debt, if they can give anything, it should be with a system, for such persons, above all others, should systematize their expenditures and benevolence.

"Any plan that may be proposed will be met with some objections.

This plan has fewer objections and more recommendations than any plan of which we know; but so good a system as this, especially at its introduction, must have the unhesitating support of the pastor, or it will meet with little favor. But can any pastor be satisfied with the shiftless, casual habits of giving which so commonly prevail? Is it not worth all the trouble he may take to develop the latent resources of the congregation? Any pastor who despises the details of practical Christian work in his church, and devotes himself, as he says, to the pulpit, has sadly curtailed his opportunities as a Christian minister. The people wait for their pastor to take the lead in every good work; they often wonder why he does not devise plans of Christian benevolence, and appeal to them in behalf of suffering missionaries and of perishing men and women who need the gospel. It is a shame for ministers to let their churches go on in the old ruts, giving but a fragment of what they might give, while our missionary societies are struggling with debt and are obliged to withdraw their workers from important fields. And so I say that the essential condition for introducing a plan of systematic beneficence is the unequivocal influence of the pastor in its favor. Another important condition is the coöperation of those who have been the large givers in a church. If they hold aloof, success will not be so certain; but if they adopt the system for themselves and encourage their children to adopt it, there can be little doubt of signal success.

"If the pastor is an earnest advocate of it, and if those who already give adopt it, the system can easily be introduced to supplant the careless and unequal giving which is now so common."

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## CHAPTER XXXV.

### NEW ENTERPRISES.

IT has truthfully been said that "change is dangerous," and to those experienced in the erection of new church edifices it is unnecessary to say that it is a developing period in the career of the congregation which is fraught with difficulties and dangers, and often with disasters, either to pastor or people, and sometimes to both. It is a time when those giving direction to affairs are called upon to exercise the utmost wisdom. But the arduous labors and perplexing difficulties should not be sources of discouragement; they should rather awaken to greater

effort and increased caution in the work so necessary to be accomplished.

*Practical Suggestions.*—Here in the very beginning let us give a word of counsel to those who are to be leaders in carrying forward new enterprises. Unpleasantnesses are likely to arise, unkind things will be said, and unthought and unwrought plans and suggestions will be inflicted upon you, but never, under any circumstances whatever, allow yourself to lose that self-control which will restrain you from saying those things which will do no good, but result in positive evil. Never lose your temper. If insulted appear to be too stupid to be aware of it. Remember that men often regret what they did say, but seldom what they did not say. An insignificant seed when left to germinate will sever a rock; so a single expression, a word, or even a look, may and often has dismembered entire congregations.

*How to Proceed.*—When a new undertaking is contemplated, the whole matter should be presented so as to secure the best judgment and most hearty coöperation of all persons interested. Although the official board, or the trustees, or a committee are to be entrusted with the greater responsibilities of carrying forward the project yet they are only the servants of the people, and are dependent upon them for sympathy and support.

Having determined the necessity of a new church, parsonage or any other undertaking, one of the first things to be inquired into is, how much money can be secured for the project. Much caution is necessary just at this point, for many will promise, or even pledge much more than they are able ever to pay. Enthusiasm is apt to usurp the place of reason, and liberal impulses are liable to outrun financial ability. Some men will subscribe a thousand dollars who never had so much money at any one time. In a new enterprise many will follow their zeal, ambition, and even their pride, rather than their judgment. On the other hand again, many will be controlled by a parsimonious, illiberal spirit rather than by a sense of Christian duty. In endeavoring to reach such, the committee will need to select the best plan, and to go fortified with such arguments as will secure the desired amount, and at the same time leave the contributor a better and more liberal man.

*Where to Build.*—When once it has been determined that a new church is to be erected, one of the first things to be considered is a proper site. A good location ought by all means to be secured. In a city the selection is often limited to a choice between two or three scanty lots; but it must be kept in mind in building city churches, as Bishop Asbury said, "If you are going to catch fish you must either go where they are, or where they are likely to come." But there are some

considerations never to be lost sight of. Let the surroundings be such as will awaken only feelings of veneration. Often churches are built where the attitude of every building, and the uses to which they are employed are such as awaken anything but reverence, because they are discordant to every thought of Christian worship. Where circumstances will allow, other things being equal, a corner lot is much to be preferred, as it will allow the church to front on two streets, giving easy entrance and exit, besides affording better light and ventilation. Among the many other things to be looked after, due regard should be paid to a location where the service will not be interrupted by the rumbling of wheels over the hard pavement of the street, or the noise of passing street cars or railroad trains. Avoid a proximity to buildings of such magnitude as will mar the architectural proportions of the church by their overshadowing uncomeliness, or will cut off a good supply of light and ventilation. Where space sufficient can be secured it is by far preferable to place the building back from the street, so as to afford space for an ample court. In large cities, where the cost of land is excessive, it is not always possible to stand the church back from the street, but the effect is often marred by this necessity.

It is often the case that a church site is tendered to a congregation free of charge. This may be a fortunate or an unfortunate event, according to circumstances. It is sometimes found to be the case that some wealthy parishoner desires to improve the value of adjacent property by the near proximity of a fine church, erected at the expense of others. In this way some men try to appear generous, while they are purely selfish. In the country, where land is comparatively cheap, the church should occupy the best site the vicinity affords. Let the space be ample, and by all means avoid barren, bleak, treeless locations, exposed to the driving storms and winds in winter, and the pitiless heat in summer. Let the location be central and desirable, not selected because remoteness and barrenness render it cheap.

When once the site has been determined upon, let the architect look over the ground and surroundings so that he may submit such a draft as shall be best adapted to that particular location, for a structure that would be adapted to one location might be entirely unsuited to another.

*The Plan, or Draft.*—Unless you have an abundance of money at command, and desire to erect something different from the seventy-five thousand church edifices in the United States, we would recommend that you be beware of experiments. Select a church which is suited to your wants and then use it as a model. Among the thousands already constructed, of such various styles of architecture, ranging in cost from

$150 to $300,000, some one or more will be suited to your wants. "Their sizes, proportions, materials and cost may be easily obtained, and will indicate which is to be preferred, all things considered. It is not difficult to find churches constructed for $10,000 that will be justly preferred to others which cost twice that amount. Some of them are perfect charms, beautiful, easy to speak and hear in, and in every way attractive and inviting, while others are as notably defective. It is folly to expect any architect to excel the best of them, particularly in their acoustic properties. Churches differ radically in this particular, and no architect can tell why. In some the lowest voice can be heard in every part; while in others of the same size the loudest is indistinct, and hearing difficult, if not impossible. The only sure way to success in this respect is to select a model that has been fully tested, and follow it. The importance of this point cannot be overestimated. It has more to do with the health, happiness and usefulness of the preacher, and the size of the congregation than is generally imagined. For him to strain his voice to make himself heard, and fail, is killing, not only to him, but the people; they will soon leave him."*

In selecting a model avoid all such as are cold, unsocial and unsuited to the true spirit of devotion. A church should present an attractive, genial, home-like appearance, and yet not lack that which reminds us that we are in a sacred place.

*Specifications and Contract.*—When the proper model has been selected, in *most instances* it will be found advisable to secure an architect to give an accurate draft of every part of the building, giving, also, such specifications as will include every stick of timber, amount of lumber, number of bricks, style of finish, form of pulpit and pews, and everything down to the minutest details. This expense and delay will save both time and money. It will give the builders an intelligible basis for an economical estimate, and then if the contract is explicit in all of its details, as it always should be, it will protect the congregation against all bills for extras. Contract only with reliable parties, and such are able to complete the work without loading the structure with builders' liens; and then, if the contract is clear and explicit in every detail, the church may be completed without perplexing annoyances, litigations and final disgust. By recording the contract the same as all legal documents, the builder can create no obligations which may enable any one to get a lien on the building either for labor or material.

*How Much Money to Invest.*.—Invest all the money you can raise, but not more. Build as beautiful and costly a church as you can pay for,

* Rev. James Porter, D. D.

but in making your plans, if you would be on the safe side, make a full allowance for unredeemable pledges, and double the amount which is estimated to be sufficient to complete the building. Do not build for posterity, for in nine cases out of ten posterity will tear down your structure to build one more agreeable to its own taste. Build for yourselves, and leave "posterity" to do the same. Build a church to meet your needs, and not one that shall be "an ornament to the city." Among churches we have already too many ornaments, and too few which are well suited to the purposes for which churches should be built.

*The Final Cost.*—The cases are rare where the final expense does not exceed, to a surprising extent, the figures primitively stated as the ultimatum. The diversity, of course, varies with the foresight exercised by those in charge of the enterprise. But it may be stated as a rule, to which there are few exceptions, that the first estimates fall far short of the final cost. Although these facts may tend to discourage, they will, when properly taken into account, occasion less embarrassment, and be more easily surmounted, "for he who is forewarned is forearmed." Where a chapel is to cost $1,000 it is often the case that unthought of expenditures increase this amount to twice that sum. Where the church is estimated at $40,000, an additional $20,000 or $30,000 is usually required to pay for alterations in plan, improvements, or to meet expenditures required, but overlookod at first. If these facts affright the committee or congregation, be consoled with the thought that it is better to be appalled before, rather than after the debt is created. Be consoled also with the thought that most congregations can, with proper management, do from two to six times more than the various members anticipated they could possibly afford.

*The Scriptural Plan.*—The first account we have in the Scriptures of any building erected for the worship of God, is the *tabernacle.* The account (Ex. xxxv.–xl) is briefly this: When on the mount, Moses received from the Lord the command to build the tabernacle, which the children of Israel were to carry with them as they removed from place to place in their journeys through the wilderness.

"And Moses spake unto all the congregation of the children of Israel saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense,

and onyx stones, and stones to be set for the ephod, and for the breastplate, and every wise-hearted among you shall come, and make all that the Lord hath commanded.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.

"And the workmen 'received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people being much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.'

"All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary. A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand five hundred and fifty men.

"And the brass of the offering was seventy talents, and two thousand and four hundred shekels."

Dr. Adam Clarke tells us that this would be 4,245 pounds of gold, 14,602 pounds of silver, and 10,277 pounds of brass, troy weight. This, reduced to avoirdupois weight, makes nearly ten and a half tons. The gold would amount to $960,002.50; the silver, $219,088.64; the brass (at one English shilling per pound), $2,487.03, making a total of $1,171,578.17.

If we add to these figures the value of the many other offerings brought by every one "whose heart stirred him up, and every one

whom his spirit made willing," we may get some idea of the cost of the first building erected for the public worship of God, of which we have any record. We should also remember that the scarcity of the precious metals at that early period rendered them so much the more to be prized by their possessors. The gold which had been employed in the golden calf had all been destroyed, and yet so freely and cheerfully did the people respond that they had to be told, as morning after morning they came with their offerings, that there was already more than enough—they even had to be "*restrained from bringing.*"

There are at least three reasons why such vast wealth should have been used in the construction of the tabernacle: (*a.*) To impress the minds of the people with the glory of the Divine Majesty, and the estimate which was to be placed upon his service. (*b.*) To convert the spoils which they had brought out of Egypt into the blessed means of rendering them liberal and cheerful givers, while at the same time they unburdened their hands of that which was liable to become the occasion of covetousness. (*c.*) To prevent pride and vain-glory, by giving for the divine service those ornaments of person which would have had a direct tendency to divert their minds from sacred things.

Later in the sacred history we find that when the temple of Solomon was built, the free-will offerings of the people were brought in such astonishing profusion that we fail to comprehend the value of such vast treasures. When David instructed Solomon (I. Chron. xxii: 14,) concerning the building of the temple, already he had "prepared for the house of the Lord a hundred thousand talents of gold ($2,456,678,125,) and a thousand thousand talents of silver" ($1,711,383,666.) To this, various additions were made, until the vast masses of gold and silver become almost incalculable. The various authorities differ greatly. Among the lowest is our own calculation of $4,396,606,465. One, of credible authority, whose estimate is not among the highest, states the amount at $35,520,000,000, making 48,000 tons of gold and silver. Now, if this latter amount be correct, and all this precious metal were to be loaded on wagons bearing one ton each, allowing twenty feet space for each wagon to move in the procession, the unbroken line would reach from New York to Harrisburg, a distance of 182 miles.

If this seems startling, turn to I. Kings, vi. and vii., and read the description of this costly structure with "the whole house overlaid with gold," and "the floor of the house overlaid with gold, within and without." All *ordinary* things may be overstated, but there are some things so vast that words are crushed beneath the freightage which they must bear to convey even the idea from mind to mind. Niagara never

has been and never can be described. Words cannot make the mountains of Switzerland arise in their towering magnitude before the mind, or convey any idea of the vast proportions of St. Peter's, at Rome. The Queen of Sheba had heard very wonderful things concerning the beauty of Jerusalem, the glory of the temple and the wisdom of Solomon. The reports seemed so exaggerated that she affirmed that she could not believe them until she should see them with her own eyes, and yet, when she came, she declared that even the half had not been told her.

What unbounded prosperity and blessing did the people of God enjoy when they obeyed the injunction: "Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There was never a moment when obedience did not bring affluent prosperity, and when disobedience did not bring destructive curse. Never before or afterward were such immense exactions called for as during the period in which the temple was building. And yet there was prosperity, material and spiritual, during that period such as had never been before and never was again. The people came up to the full measure of the legal requirements, and God poured in upon them material wealth like a mighty river. And afterwards, when decline came upon the nation, in every attempt made to revive it, the people were reminded, and everything was made of the fact, that for a long time the *offerings* had been neglected. And the decline was attributed to the divine displeasure upon the nation for this neglect. This reminder marks the revival under Hezekiah and that under Nehemiah, and, in fact, every revival and attempt at revival."*

*Repairing the Temple.*—During the reign of Jehoash, when the temple was in need of repairs, Jehoiada had a chest placed by the altar of sacrifice, and as the people prayed they proved their sincerity by their offerings for the repair of the Lord's house. When Joash, King of Juda, repaired the temple, a chest was made and set "without at the gate of the house of the Lord," into which the people might cast their offerings; and "the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance."

So also during the reign of the good King Josiah, the offerings of the people were gathered by the "keepers of the door." So it was again, when poor and few in numbers, the Jews returned from Babylon, they gave liberally and worked faithfully for the rebuilding of the temple.

*Rev. David Cole, D. D., in "Offerings to the Lord."

Never was there a debt but provision was made before the work was begun, and when the topmost stone was brought on, it was with shouting, Grace, grace unto it!

*Sinking Fund Plan.*—When a congregation foresees the approaching necessity of repairing or rebuilding their church edifice, they would do well to follow the method adopted by Jehoiada, Joash, Josiah and all others who pursue a careful and judicious course. If the money cannot all be gathered at once, a fixed sum may be laid by at stated intervals until an amount is accumulated sufficient to meet the necessities of the case. In securing money for a new enterprise the people are not so apt to weary of the sinking fund plan as in raising a *debt*, even though it should extend through a series of years.

A working, energetic pastor in the city of New York who had secured the partial use of church edifices in which to gather the people for service, succeeded in collecting a membership of nearly six hundred communicants. The gifts of the poor toward the fund for the building of a church of their own aggregated about $1,500, when the pastor inaugurated the following plan. In writing of it the author, Rev. G. U. Wenner, says:

"The details of the plan we will explain. The amount required for a church is about $24,000. The working members of the church number about six hundred. Each member must, therefore, collect or contribute about $40. This, it is true, is a large sum for poor people these hard times. But we have given each member a contribution card containing twenty names and asked them to get ten cent contributions. The object is to get a small contribution from a large number of persons, in this case twelve thousand. The immediate effort is to enlist the hearty support of the entire parish. An immense number of persons, by a small contribution, become pledged, as it were, to the final success of the enterprise. Such a collection can be made without any trouble two or three times a year, and in three or four years, who shall say that we will not have money enough to pay for our church? And then, what is better than the money, there will be a large number who feel that they have a claim on that church and can tell their children: 'There, that is our church. We helped to build that church.'"

Many of the methods presented in Chapter XXXIII. could be successfully used in securing a building fund.

*Pastoral Letter Plan.*—This plan has already been presented, and it remains only to add a specimen adapted to securing money for *new* enterprises, and to add a word as to its advantages.

The following letter was used several years ago by a very prominent

pastor in the State of New York, and in response to this letter several times the anticipated amount was pledged. Good as the letter is, the subscriptions which it secured were the result of the preaching which had preceded it.

[CONFIDENTIAL.]

It is proposed to build a meeting-house and other rooms for the use of the church. To do this work honestly and well, it is proposed to spend *one year* in raising a part of the money *in advance;* and in getting plans and making contracts.

| | | | |
|---|---|---|---|
| One year— | plans and contracts . . . . . | April 1, 1881, to | 1882 |
| " " | build and cover in . . . . . | " 1882, " | 1883 |
| " " | plaster, finish and furnish. . . . . | " 1883, " | 1884 |
| " " | pay for in full and dedicate . . . . . | " 1884, " | 1885 |

It is proposed to expend not less than twenty thousand dollars nor more than fifty thousand—according to the ability shown by the return of these cards of *confidential* subscription. Any member of the church and congregation or any friend of the church is allowed and invited to subscribe. But no one is urged.

_____ *Pastor.*

To help build our meeting-house I think that I shall be able to give not less than $_____ and not more than $_____ each year for four years, beginning April 1, 1881. Or I can make in one payment $_____

Trusting in the Lord to help me, I hereby subscribe the same as noted above.

*Name*_____

*Residence*_____

This plan is "free from certain faults which are conspicuous in nearly all existing methods. For example, it is entirely independent of personal solicitation, which, from any point of view, is an unmixed evil. Contributions for important objects in many of our churches are gathered by two or three self-sacrificing individuals, who go from house to house, and from office to office, to solicit donations. It is a laborious and vexatious undertaking. Those who go about on such an errand must often apologize for intrusion, and must often receive ungracious replies or refusals, as though they had asked a personal favor, and even when received politely must make some sacrifice of self-respect; and on the other hand, those who are solicited have ground for complaint. The collector may call at a time when they cannot give his claims due attention; they must decide while the collector stands before them with paper in hand; they must not give less than others have given, or less than they gave last year. Personal solicitation is an evil which can be truly characterized only by calling it a nuisance. It is almost fatal to a genuine benevolence to give only when asked; and it is a shame to send *any* persons on these begging expeditions, whether they are young

ladies, who should be forbidden to go on such errands, or the pastors of our societies, who ought to be allowed to devote their time to better work. Such a system is free from these grave objections. Each one decides *for* himself and *by* himself. He may take a week or two for reflection."

*Joint-ownership Plan.*—The joint-ownership plan consists in an agreement upon the part of those interested to subscribe to the building fund, with the condition that the value of the subscription be returned, upon the completion of the building, in a title-deed to one or more pews. An opportunity is given also to new-comers, after the edifice is completed, to share in the property by purchase of pews. A Presbyterian pastor in New York city says of it: "This is a safe business arrangement, provided—1. That the full amount needed is thus subscribed in advance. 2. That the pew-owners will be responsible, each for his share of the expense of support, so long as they own pews. 3. That the church is not hampered by the terms of the title-deeds in regard to the amount of annual tax to be assessed. But usually the full amount is not subscribed nor the pews all sold, and the result is: (*a.*) Two classes of pew-holders—owners and lessees. (*b.*) Two grades of assessments. We have known churches where the assessment upon pews held in fee was fixed forty years ago at an insignificant rate, and thus three-quarters of the expenses of the church came upon the minority of the congregation, who, as new-comers, *rented* pews. (*c.*) Pew-owners leaving the church abandon their property if unsalable. Morally, and we believe legally, they are still under obligations to the amount of the annual assessment, but the obligation is not likely to be enforced."

This plan was at one time quite generally used among the Presbyterian churches in the State of New York, but the principles upon which it rests and the difficulties it has encountered have caused it to be largely supersed by other methods.

*The objections* are: (*a.*) That the success of the enterprise is made to rest upon worldly and selfish principles, rather than upon the scriptural basis of giving our offerings and church to God. (*b.*) It is likely to occasion much difficulty when the old rights of proprietorship are encroached upon by any remodeling of the church, or the replacing of the old structure by a new one. (*c.*) Persons who have become offended, under the protection of their individual proprietorship, not desiring to attend worship have nailed their pews shut, or taken an axe and chopped their seats into kindling-wood.

*Joint-stock Plan.*—Had it not been for that which was meant for temporal wisdom, but which is everlasting folly, no such devices as the joint-

ownership, joint-stock and other plans would ever have been known of. The necessity of resorting to such means is only a pitiable chapter upon the folly of the Church in departing from the scriptural principles and motives which are designed to influence men to do their duty in providing structures where they may together worship God.

The joint-stock plan is simply this: Capitalists unite to furnish the money to build the church, and in return for their money, accept scrip, or a certificate of stock, bearing the legal interest of the State. The certificate or scrip may be drawn so as to create a claim upon the edifice, or only upon the society as such, or upon the members of the society as individuals. The interest, to prevent any speculation in the stock, may be simply credited upon the pew rent each year, or it may be payable in cash, in which event the income of the church would have to be sufficient to pay the current expenses and the interest in addition.

The objections are: (*a.*) The congregation will not own its church home. (*b.*) "The stockholders may include in their number irreligious men whose only interest in the enterprise is a financial one. (*c.*) The church, in the management of its affairs, becomes in a measure subject to the stockholders. (*d.*) The church must be a financial success, which fact tends towards sensationalism and the valuation of a minister, whatever his character otherwise, by his ability to 'draw,' and thus make the stock pay dividends." (*e.*) It will lack those scriptural principles which will entitle it to the divine favor and blessing.

*A Catholic Priest's Plan.*—Father Maguire, of the Roman Catholic Church, gathered a congregation in North Albany, N. Y. In two years the little temporary chapel was no longer able to contain the audiences, until one Sunday, after presenting the necessities of the parish, Father Maguire said to his people: "We will build a plain, cheap edifice, in which we may have room for every necessity. Material is cheap, labor is cheap, while many poor men will be glad to get employment; and by doing what we can ourselves we may make the burden light. To-morrow evening we shall break ground. Let each man of this congregation come to the church lots on Pearl street, bringing his shovel, pick, wheelbarrow, or horse and cart, and we shall work together each night until nine o'clock. Thus beginning in the name of God, we shall soon have made the excavations, and throughout as far as our strength or money permits we shall push on the work to completion."

At the appointed time about three hundred members of the congregation assembled at the site of the new church, armed with pick and shovel, ready for work. The pastor, standing in their midst, uttered a bless-

ing, and then, as he thrust his shovel into the ground, the scene became one of the greatest enthusiasm. Shout after shout arose from the assembled crowd, and the picks and shovels were plied most lively. Each evening from seven until nine o'clock this work was pushed forward, and when Saturday night came that part of the work was complete without any comparative cost. In a somewhat similar manner the remainder of the work was carried forward, until a church 124x64 stood complete. It surely was a sensible and successful method for a poor congregation to pursue.

*A Good Suggestion.*—In repairing and beautifying his church, one pastor very aptly made such a division of the work and expense as would most readily secure the coöperation of the different classes of people in the congregation. The young men and young women would be most likely to labor faithfully for the adorning of the church, so they were organized into a committee on frescoing. The younger members of the congregation were to secure the money for paying the plasterers. The ladies secured the money for the new carpets, and the older male members of the church paid the painters and built the new fence. Each of these classes had its own treasurer and an executive committee, of which the pastor was always chairman, and to secure harmony of action, there was also a general committee, composed of one of each of the separate committees. The effect was stimulating to each department, and the result most satisfactory. Among others, there is one most excellent feature in this method, and that is that it sets every one at work. If you want your people interested in the church, give them something to do.

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## CHAPTER XXXVI.

### HOW TO RAISE MONEY FOR MISSIONS, AND BENEVOLENT WORK.

THE ends to be attained by means of the beneficence of the church are the grandest in the accomplishment of which man is permitted to coöperate. In saving the world we become co-laborers with a God who declares himself "a God of order." Harmony of action, therefore, demands that the human part of the work should be undertaken and carried forward orderly and systematically. Business men who aim to accomplish any considerable result prudently incorporate in their plans

much of system. The church should not be less prudent, for the vast work to be accomplished calls for organized and systematized effort.

In our own country many of the Western States and Territories are almost destitute of religious influences, to say nothing of the destitute districts in our large cities and open country. The isles of the sea and nations of the earth are to receive the Word of God at the hands of our beneficence, or remain in heathen darkness and spiritual death. The church of Christ is to accomplish a gigantic work, with most glorious results, and to this end there must of necessity be orderly arrangements and systematic workings.

Some are wont to ignore and others to decry system in bringing the church up to her privilege in this matter, and prefer to leave it to the impulse or inclination of those who give. They regard the results of successful church work as the child regards the motion of the hands across the face of the clock—having no idea of the hidden motive power and the relation of nicely-adjusted spring, lever and wheel to moving hands. The unthinking and untaught see nothing to suggest order in the arrangement of the earth and heavens, but the student of God's handiwork stands with awe and reverence as investigation reveals the system of crystal, layer and strata, or as science draws aside the curtain of night to reveal group, cluster, nebula and ulterior systems, each moving with such nicety of adjustment that not the fraction of a second is lost in the onward course of the centuries.

The crippled financial condition of the religious boards and charitable societies is a natural result of the lack of system in securing the contributions of the individual members of the various denominations of Christian workers. Giving will not become systematic of itself. It must be made systematic; and this implies order and method. Too many congregations have absolutely no system at all. Others adopt such methods as gnaw at the very heart, and kill every principle of true benevolence. Any plan which parades names and amounts, and seeks to induce people to contribute *because* it will be blazed abroad, or prompts one to contribute an amount equal, or greater, than that given by another, that they may *appear* more generous in the eyes of the world, is false and ruinous in its effects. There is no objection to publicity, if publicity is not made the motive power in obtaining the contribution. When Christ said, "Let not thy left hand know what thy right hand doeth," he did not mean that our giving was to be kept a secret; "he meant that the right hand should not steal around to the left, and, shaking it furtively, whisper behind your back: 'How generous I am; how liberal I was just now.' But our Lord meant that the

right hand should know what it is itself doing. He did not say, Let not thy right hand know what thy right hand doeth. He meant, 'Don't keep telling yourself how generous you are.' "

*Giving to Christ, Not to Societies.*—To the great mass of contributors the blessedness of giving is entirely lost. They are caused or permitted to feel that they contribute to maintain some struggling enterprise of Christian work. They do not give, as to the Lord, and therefore regard the act as one of merit. In the benevolent operations of the church we seem largely to overlook the fact that God does not of *necessity* call upon individual Christians for pecuniary, or any other sort of aid, in the prosecution of his work upon the earth. He might employ angels to herald his gospel, or trace his will upon the heavens in characters of unfading light. If he saw fit, he might speak the word, and the unearthed treasures of California would be at his service. He might demand, and the wealth of the world would have to be laid at his feet.

Some seek to evade their duty to contribute to the support of Foreign Mission work by arguing within themselves that the results, as compared with the money and lives invested, are not sufficient to prove the "experiment" of Christianizing the heathen a success. Christ says, "Go ye into all the world, and preach the gospel to every creature;" and as his followers we are simply to do as he commands. With the result we have nothing to do. God will take care of his part of the work. Christ does not ask for our *opinion*, but for our money. Not for Missions, but for himself. If we give to Missions, or Church Extension, or Bible, or Tract Society, we would look to them for our reward, which we will never receive. If we contribute as directly unto Christ, in an act of solemn worship, we may look to him for a reward which he will never fail to bestow. When we contribute as unto Christ we shall be ashamed to offer him a dime where we should come with dollars. We shall not withhold for fear the money will not be properly applied or judiciously expended. If we give to Christ we shall look to him, and not to committees, to direct and use it. If we deposit it in Christ's purse, and Judas steals it, the responsibility is not with us. We have given it to Christ and there our responsibility ends—at least so far as the duty of giving is concerned.

*Where Most Methods Fail.*—The failure of most methods is due to the fact that they do not reach the masses. When large revenues are to be secured in any government, it is done by imposts and duties so levied as to reach *all* classes. The vast revenues necessary for the support of the various governments are drawn from the masses of the people, and perhaps the greater burden is usually borne by those in more moderate

circumstances, and by the poorer classes. The experiment, attempted soon after the close of the war, of paying our national debt by the voluntary contributions of the rich, proved a signal failure, and so will all attempts prove which seek to provide for the work of the church by the contributions of the wealthy few. Take another illustration. What was the result of the income tax inaugurated during the war? The principle upon which it was based was to tax the larger incomes with higher rates of percentage than was levied upon the smaller incomes. It was a system of partial taxation. It was simply compelling a few to pay a special impost as a penalty for working harder, and exercising such industry and economy as enabled them to save more than their neighbors. Its influence was so injurious and the returns so meagre, that it was soon abandoned. It did not reach the masses, and proved a false and ruinous principle in the securing of national revenue.

The great secret of the financial power of the Roman Catholic Church consists in the fact that rich and poor are alike expected to contribute of their means. In this country their members are largely, if not almost altogether, of the poorer classes, and yet their resources are surely not very limited.

Next to spirituality, the rapid growth and spread of Methodism is due to the skill manifested by John Wesley in marshaling every man, woman and child for individual work and personal endeavor. As an organizer and efficient systematizer, John Wesley is without a superior in civil, military or ecclesiastical life; and because of his organic skill and methodical workings, his followers were called *Method*-ists. Their watchword was, "Justification, sanctification, and a penny a week." It has hitherto proven itself one of the most efficient, expansive Christian institutions of modern times, and in so far as they shall become opulent and forgetful of their primitive, methodical principles and their "penny-a-week" system, shall they slacken their progressive pace and lose their evangelistic efficiency.

If we turn from the practice which has secured success to consider our duty as Christians, we shall find that there is no escaping from individual, personal responsibility in the act of giving. Each and every Christian is as much expected to use this as any and every other means of grace. Each member of every Christian family is required to contribute. After children are old enough to pray and to understand somewhat the nature of worship, the parents can no longer worship God for and in the place of their children. This can be done only by each particular member of the family for himself or herself, as individually responsible to God. The wife also is expected to contribute as well as

the husband. No one can worship for her. The treasury of the temple was in the court of the women, and why exclude women from this means of grace now?

As homage and worship is due to God from all creatures of his hand and care, so those who are strangers to the covenants of promise are as much bound to the observance of giving, as an act of worship, as they are bound by the commands and love of God to the observance of each and every act of obedience and worship.

The Levites gave to the priests a tithe of all the tithes they received from the people. Christ gave the didrachma, or half shekel of the sanctuary, for himself and Peter. The Apostles and first preachers of the gospel, as they freely received, did freely give. Besides these examples, there is no reason why ministers can any more dispense with this means of grace than with any other. The people are entreated to use this means of grace, and the repeated appeals to secure money for the support of objects toward which the solicitor does not of his individual means contribute alike liberally, causes irritation and endangers hostility. The pastor should *lead* the flock into the green pastures of God's blessing, and beside the still waters of his grace.

All are to worship God with their substance, without distinction of sex, race, rank, class, calling, condition or ability; and whether the gift be much or little, God will determine "according to that a man hath, and not according to that he hath not."

*Results of System in Giving.*—In presenting some of the results of system in securing the contributions of the churches, let us consider—I. The effect upon the cause, and II. The good which results to the individual contributor.

I. Let us take a church of 350 members, and let us suppose that each of these members can lay aside a fraction over three cents a day. "How many days in the week do most of us let that amount slip through our fingers without knowing whither it goes, and without feeling the outlay? We have thus twenty-five cents a week, or twelve dollars a year, from each member. This would give us, from communicants alone, $4,200 annually. Now, supposing one-fifth of this number, or seventy members, can lay by fifty cents a week. This adds $910 a week. And supposing that one-twenty-fifth of this number could contribute a dollar a week. Fourteen members would thus add $364. This gives us, from communicants alone, $5,474; and the heaviest amount paid by any individual would be $52. When you reflect that there are those who annually contribute from three to ten times that amount for the benevolent objects of the church alone, you find the amount running up very

rapidly. For instance, let us say that, in addition to their $52, there are five men who give $200 a year among the various collections, and there is $1,000 more—$6,474 from the communicants only. And now we will go outside of these three hundred and fifty communicants. Let us assume that there are one hundred and fifty persons, not members of the church, who can and will give twenty-five cents a week, and we add $1,950, making a total of $8,424, and still $252 is the largest amount given by any individual.

"This estimate is made for a strong and prosperous church, and is purposely *within bounds*. The church in question could raise this amount on that simple plan, and never feel it. Any pastor, knowing the ability of his congregation, can easily make a similar computation according to the number and means of his people. And in any case he will find that the people will be astonished at his figures, which will show them how a little system will enable them to double, and sometimes to treble, their contributions without feeling a burden."*

After the introduction of a regular system of weekly offerings for benevolent purposes by the Congregational churches of Providence, R. I., in writing of the results of the plan, Rev. George Harris says: "The youngest church in Providence, the Pilgrim Church, adopted the system in 1875. In 1874 that church had contributed for all objects, $479. In 1875, by the method of weekly offerings, its contributions amounted to $1,686.97, about four times as much, and in 1876 to $2,397.97, five times as much. The Union Church adopted the system in 1873, and has the credit of introducing it. The amount given by that church the previous year was $3,540.88; in 1874 to the same objects, $5,064.69, and since that time the amount has increased still more. The Central Church, of which I am pastor, adopted the system in October, 1876. Our contributions during the preceding year were $3,600; the following year the weekly offerings amounted to $7,674.11. The number of givers in the Union Church increased from 62 to 187, and then to 210; in the Central Church from 95 to 283. This large increase of givers and of gifts has been made during a period of business depression which is almost unprecedented, and when nearly every family has suffered pecuniary loss, directly or indirectly; yet all are ready to continue as they have begun, and even to make some addition to the amount given."

It is evident that a good system would: 1. Secure larger contributions. 2. It would reach the one-half or two-thirds who now give nothing at all. 3. It would substitute principle for impulse. 4. It would diminish the expenses of benevolent societies by doing away with the

*Rev. Marvin R. Vincent, D. D., in "How Much and How to Give."

present necessity of sending out solicitors and agents. 5. It would enable the boards and various benevolent societies to go forth in their might to accomplish the great work assigned to them.

II. The results which would come to the contributor from the faithful use of a plan of constant giving are very numerous. 1. He would enjoy all the temporal blessings which God has promised to such as are faithful stewards of his material wealth. 2. It would abate the force of avarice. 3. It would convert giving into a source of pleasure. As Mr. Peabody said to a rich man: "It is sometimes hard for one who has devoted the best part of his life to the accumulation of money to spend it for others; but practice it and keep on practicing it, and I assure you it comes to be a pleasure." 4. It would increase the giver's means of usefulness. 5. *Systematic* giving tends to cultivate exactness and system in the transaction of business, and thus to secure success. 6. It will quicken a more earnest desire for the conversion of all men. 7. It will aid in counteracting every influence which would lead to dishonesty in business. 8. It will, if used in the right spirit, prepare the contributor for God's blessing in time and eternal happiness in heaven.

But the custom of universal worship in giving accomplishes another grand result in addition to increasing the facilities of the church and enlarging her usefulness. Each contribution increases the interest of the contributor in the church and her charities. England could pay her national debt if she desired, but her policy is *not* to pay it. By having a national debt, a safe investment is afforded for the people, and on account of this money invested in the government, each and every bondholder is made to feel an abiding, personal interest in the stability and prosperity of the government. When a subject of the crown purchases a portion of the national loan, it is as though he paid his money to purchase for himself an enlarged patriotism. The same principle holds true in the church. The men who care little or nothing whether the particular church with which they are associated is built up or torn down, are they not almost without exception of those who contribute little or nothing toward the support of the church? They have no treasure there, neither have they any heart there. Those who contribute most, in proportion to their ability, purchase most interest in the success and usefulness of the church. Augustine says: "We give earth, and receive heaven. We give the temporal, and receive the eternal. We give things corruptible, and receive the immortal. Lastly, we give what God has bestowed, and receive God himself. Let us not be slothful in such a commerce as this. Let us not continue poor."

*Annual Collection Plan.*—Some congregations have such an awful

sense of the local needs of their church, and such a horror of collections for general church work, that what little conscience they have left as to their duty in this matter is quieted by once a year combining the various objects into one collection, which has been aptly termed the "*omnibus*" plan. It lessens the number of collections and diminishes the amounts to the least possible fraction.

Every pastor has heard the question, or in his work been treated as though the question were asked: "When will this incessant begging for money cease? It is call upon call, now for this, now for that, and I am sick and weary of it." More ask the question than those who put it into words. "The answer is as easy as the question. It will never cease. It is a part of the law of the situation. While there remains a heathen on earth, an unfaithful Christian, a sick man, soul-sick or body-sick, an orphan child, a cripple, an outcast, a wretched creature anywhere with any wretchedness, the demands will still be made, and they will still be answered worse or better.

"When all men on earth are blessed, when the sunlight of heaven gilds the hills and valleys of the world, and wraps the blue seas in eternal calm, then may men rest from their working and their giving—not before."

Solicitors are too timid just at this point. Each cause should be presented separately and heroically, and in such a manner as to commend the cause to the favorable consideration of every honest mind and earnest heart. Let there be no shrinking back from duty, no cowardly apologies, no cold indifference. The home church is dependent upon the heathen, as much as the heathen, or any other needy cause is dependent upon them. In giving, God designs a greater blessing to rest upon the giver than upon the recipient. "It is more blessed to give than to receive." In the act of contributing God contemplates not only the building up of his kingdom in the world, but the building up of his kingdom in the heart of the individual contributor as well. The churches which live only for themselves, regardless of others, invariably decline, while those which reach out a helping hand to save others, save themselves. It is stated that "sixty years ago thirty Baptist churches in the State of Maryland declared themselves opposed to missions, while two alone stood in favor of them. The two increased to thousands, while the anti-mission churches dwindled away till they now number not more than seven or eight persons." How often we see the Scripture verified: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

*Annual Subscription.*—The annual subscription is a modification of

the annual collection plan. Annually the subscription is circulated among the congregation on Sabbath, or a solicitor goes from house to house during the week. These subscriptions are placed into a common fund, and then apportioned by the pastor, or council, to the various objects. This putting all benevolent objects together, and then attempting to do the work of an entire year in a single act, is as absurd as it would be to take the bread, and meat, and potatoes, and all the other food required for an entire year, and placing it all together, attempt to eat it at a single meal.

*The disadvantages* of this method, or want of method, are evident: 1. It is inadequate in the amounts which it secures. If the church will repent of its sin and return to the ordained law of the *tithe*, the condition of the whole world will be revolutionized. The discovery of the law of gravitation, or of electricity, or the application of the power of steam, or the laws of sound—none of these, nor all of them combined, have wrought greater changes in philosophy, or in the physical condition of man than would be wrought in the life, energy and efficiency of the church and the spiritual condition of the world, by a return to God's methods for the accomplishment of God's work. 2. It allows selfishness and covetousness to acquire overmastering strength. Constant giving tends to abate the force of avarice, but these annual plans nourish the besetting sin of the church, and give to "*covetousness* WHICH IS IDOLATRY" the seal of orthodoxy and respectability. 3. It affords no opportunity for presenting the great causes of the church and awakening in the minds and hearts of the people that interest which will enlist their prayers for God's blessing upon the objects toward which they are asked to contribute.

*Quarterly Collection Plan.*—The quarterly collection is a great improvement upon the annual method, but it lacks that element of *frequency* which would enable it to bring the church up to its standard of duty and privilege in giving. If some cause is to be presented quarterly, and simply a basket collection is to be taken, the system has numerous defects. Some will absent themselves, and others will be unavoidably absent when the collection is taken. Stormy weather, sickness, absence from home on the part of members, and other causes, will have a damaging effect upon the collection. If the cause be missions, and the day be pleasant, and the house full, under the inspiration of the occasion and subject, the pastor "may talk so long that some would lose interest and give scarcely anything. Some may have sustained losses during the week, which make them feel poor on that particular Sunday, while on another Sunday, after a prosperous week, they would

feel generous; one has left his pocketbook at home; another has forgotten to bring money." These and other difficulties have to be met.

*A Quarterly Subscription Plan.*—We append a plan which has overcome many of the difficulties of the usual quarterly basket collection.

On the Sabbath appointed let the envelopes be placed in each seat, or distributed by the deacons or a committee, or better still, be sent by mail to every member of the church, and every regular attendant, not omitting any visitors. The form of the envelope may be suggested by the following:

"They shall not appear before the Lord empty; every man shall give as he is able."—*Deut. 16: 16, 17.*

BENEFICENCE.

"Lay up for yourselves treasures in heaven."—*Matt. 6: 20.*

"To do good and to communicate, forget not."
—*Heb. 13: 16.*

RETURN THIS ENVELOPE NEXT SABBATH.

The envelope should contain a card which may be like the following; or the same may be printed entire on one side of a slip of heavy paper:

FOR BENEVOLENT PURPOSES.

"Honor the Lord with thy substance and with the first fruits of all thine increase."—*Prov. 3: 9.*

| | $ | Cts. |
|---|---|---|
| | | |
| | | |
| | | |
| | | |
| | | |
| (See Other Side.) TOTAL. | | |

(REVERSE.)

Take this card home, and during the week prayerfully consider the claims of the cause presented in the accompanying tract. Let every member of the family, including children and all, in the spirit of Christian liberality subscribe something, and whether it be much or little, God will determine "according to that a man hath, and not according to that he hath not." When all have subscribed, add up the amount, place this card, together with the money, in the envelope, seal and return next Sabbath.

The cards are not to be inspected by others, but the pastor will keep a complete record of all contributions, and admonish such delinquents as neglect or but partially use this means of Christian growth in grace.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*Prov. 11: 24.*

The envelope and cards are suited to any collection, but an accompanying tract should set forth the cause for which the collection is asked.

On the Sabbath that the envelopes are distributed, a large card, printed in large, clear type, may be suspended in front of the pulpit. The following Sabbath, when the envelopes are returned, lest any may have forgotten the collection or left their envelopes at home, extra envelopes should be left in the seats or in a convenient place, and the second card suspended in front of the pulpit:

BENEVOLENT CONTRIBUTIONS

NEXT

LORD'S DAY.

BENEVOLENT CONTRIBUTIONS

TO-DAY.

These cards should be *not less* than two feet long by fourteen inches broad, or one card may be made to serve the double purpose by having it printed upon both sides.

This system is also well suited to be used monthly. All that is necessary is to change the tract to suit the object, the envelopes and cards being the same for all objects.

*Advantages.*—The advantages of this plan are: (*a.*) It secures a subscription instead of a basket collection, and that without any delaying of the congregation after service. (*b.*) It secures thoughtful, intelli-

gent giving, as it affords a means of knowing the needs of the cause, and gives an entire week to consider the subject and decide upon the amount to contribute. (*c.*) Each member of the family is requested and expected to subscribe something, and this exercises and disciplines the young in this grace also. (*d.*) It enables the session, or the pastor, to know just how each member of the church is discharging this Christian duty. (*e.*) It affords a means of knowing who the absentees are, so that if desirable they may be called upon privately. (*f.*) The greatest thing to be said in its favor is that it has succeeded wherever faithfully tried.

*Monthly Contribution Plans.*—The superior principles of the monthly plan, after what has been said on the forgoing plans, requires no comment. We append a number of forms and methods:

*A Circular Letter.*—The method of sending out a circular letter at the beginning of the year, setting forth the needs of each board and asking for a subscription which shall be paid monthly, has proven successful in many churches.

One form of circular letter, after presenting the claims of the various boards, contains the following blank:

I WILL CONTRIBUTE MONTHLY FOR

Foreign Missions, . . . . . $_____

Home Missions, . . . . . $_____

Beneficiary Education, . . . . . $_____

Church Extension, . . . . . $_____

Pastor's Fund, . . . . . $_____

Name_____

Address_____

Please fill out the above and send it to the Pastor at as early a date as possible.

(ANOTHER FORM.)

## ANNUAL CIRCULAR.

## Plan of Systematic Contribution.

This paper is to be retained by the Subscriber.

| TIME. | OBJECT. | AMOUNT. |
|---|---|---|
| 1st Sabbath in January . . . | Board of Foreign Missions . . . . . | |
| 3d " " " . . . | Deacons' Fund . . . . . | |
| 1st " " February . . | The Commissioners' and Contingent Fund of the General Assembly, and the Session Fund of this Church . . . . . | |
| 1st " " March . . . | Board of Education . . . . . | |
| 1st " " April . . . . | State Mission Fund . . . . . | |
| 3d " " " . . . . | Deacons' Fund . . . . . | |
| 1st " " May . . . . | Board of Publication . . . . . | |
| 1st " " June . . . . | Sunday-schools . . . . . | |
| 1st " " July . . . . | Board of Church Extension . . . . | |
| 3d " " " . . . . | Deacons' Fund . . . . . | |
| 1st " " August . . . | Freedmen's Fund . . . . . | |
| 1st " " September . | Disabled Ministers . . . . . | |
| 1st " " October. . . | | |
| 3d " " " . . . | Deacons' Fund . . . . . | |
| 1st " " November . | Domestic Missions . . . . . | |
| 1st " " December . | Bible Society . . . . . | |

Contributors can send their money to the Treasurer of Session if they have not deposited it in the collection box.

[CUT OFF HERE.]

This Duplicate to be Cut off and Deposited in the Collection Box.

| OBJECT. | AMOUNT. |
|---|---|
| For Missions. | |
| Deacons' Fund. | |
| Three Funds. | |
| Education. | |
| State Missions. | |
| Deacons' Fund. | |
| Publication. | |
| Sunday-schools. | |
| Church Extension. | |
| Deacons' Fund. | |
| Freedmen's Fund. | |
| Disabled Ministers. | |
| Deacon's Fund. | |
| Domestic Missions. | |
| Bible Society. | |

(REVERSE SIDE OF CIRCULAR.)

The object of the *Board of Foreign Missions* is to send the gospel to the foreign world and to the Indian tribes within our own territories.

That of the *Board of Education* is to aid poor and pious young men in obtaining an education with a view to the ministry, and to aid in the religious instruction of our children and youth.

The *State Mission Fund* is intended to meet the calls of Presbytery for assistance to mission churches within the bounds of the state.

That of the *Board of Publication* is to print and circulate throughout the country a sound and healthful religious literature.

That of the *Church Extension Committee* is to aid in the erection of Presbyterian church edifices throughout the country.

That of the *Freedmen's Fund* is to sustain missions among the freedmen.

The *Fund for Disabled Ministers, etc.*, is disbursed by a committee of the Trustees of the General Assembly, to aid disabled ministers of our church who are in want, and the needy widows and orphans of our deceased ministers.

That of the *Board of Domestic Missions* is to send the gospel to the destitute regions of our own country, and to aid in sustaining our feeble churches.

*Suggestive Figures.*—Where it is desired to raise a fixed amount for benevolence it will be helpful if the pastoral letter should contain some suggestive figures which will enable the people to see how the work can be done, and also to aid them in arriving at their duty in the matter. Let us suppose that with a congregation of 615 members, it is desired to raise $10,000 or $12,000 for benevolent work. This amount will startle most of the members, and yet the following table will render the problem quite a simple one:

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 5 | persons | giving | $5.00 | each | amounts | to | $25.00 | per week; or, | $1,300 per year. |
| 10 | " | | 3.00 | " | " | | 30.00 | " " | 1,560 " |
| 20 | " | | 2 00 | " | " | | 40.00 | " " | 2,080 " |
| 30 | " | | 1.00 | " | " | | 30.00 | " " | 1,560 " |
| 50 | " | | .50 | " | " | | 25.00 | " " | 1,300 " |
| 100 | " | | .25 | " | " | | 25.00 | " " | 1,300 " |
| 150 | " | | .20 | " | " | | 30.00 | " " | 1,560 " |
| 200 | " | | .10 | " | " | | 20.00 | " " | 1,040 " |
| 50 | " | | .05 | " | " | | 2.50 | " " | 130 " |
| 615 | | | | | | | | | $11,830 |

*Schedule of Monthly Collections.*—In some churches a printed schedule of collections is tacked up in the front of each pew:

SPECIAL COLLECTIONS

ON THE LAST SUNDAY IN EACH MONTH.

1887.

January, . . . . . Foreign Missions.
February, . . . . . Diocesan Missions.
March, . . . . . Orphan Asylum.
April, . . . . . Aged and Infirm Clergy Fund.
May, . . . . . Parish Sunday-schools.
June, . . . . . Diocesan Convention Fund.
July, . . . . . Religious Publications.
August, . . . . . Diocesan Missions.
September, . . . . . Bishop's Salary.
October, . . . . . Theological Education.
November, . . . . . Domestic Missions.
December, . . . . . Parish Library.

"Remember the Lord thy God, for it is he that giveth thee power to get wealth."—*Deut. 8: 18.*

Or the year may be divided into sections, "appropriating to each board as many consecutive Sabbaths as its comparative importance seems to demand, and appropriating all the sums received within this period to it. This gives a specific time to each board, and affords the opportunity to the pastor for stating the objects, operations and wants of each scheme of the church."

*An Envelope Plan.*—An envelope system of weekly offerings was introduced some years ago into the Congregational churches of Providence, R. I., which secured the most satisfactory results. The plan was as follows:

BENEVOLENT OFFERINGS OF THE CENTRAL CONGREGATIONAL CHURCH AND CONGREGATION, PROVIDENCE.

| | |
|---|---|
| $ .01 .02 .03 .04 .05 .10 .15 .20 .25 .30 .50 1.00 2.00 5.00 10.00 | Please mark with an + in the column on the left the sum you are willing to pledge as a weekly offering to the Lord, for the year beginning October 1, (using a blank space if you select a sum not mentioned).<br>Write your name and residence at the bottom of this card, and deposit it in the contribution box on the following Sabbath.<br>A package of small envelopes will then be furnished you (one for each week).<br>Each Lord's day enclose the amount of your weekly offering in the envelope which bears that date, and place it sealed in one of the boxes at the doors of the church.<br>In case of absence for one or more Sundays, enclose the whole amount due with the next offering that is made, and destroy the envelopes that have not been used.<br>This pledge being purely voluntary, may be recalled at any time by giving notice to the COMMITTEE.<br>*Name*_____<br>*Residence*_____ |

(REVERSE SIDE.)

| | |
|---|---|
| $ | 1. *Foreign Missions.* |
| $ | 2. *Home Missions.* |
| $ | 3. *American Missionary Association.* For Freedmen. |
| $ | 4. *Cause of Education.* |
| $ | 5. *Sabbath-school.* |
| $ | 6. *Woman's Board of Foreign Missions.* |
| $ | 7. |
| $ | 8. |
| $ | 9. *General Fund.* |
| $ | |

Please indicate how you wish the sum total of your offerings for the year to be divided, by marking above against the names of such objects as you may select the amount you wish to give to each. The sum total of your offerings for the year will be 52 times your weekly donation.

All gifts not otherwise designated will go into the General Fund, to be disposed of by vote of the Standing Committee of the church.

Gifts designed for any special object, and marked with the name of the object, can be placed in the boxes at the door (with or without donor's name), and will be forwarded to their destination.

This system of weekly offerings has been adopted by the church, and the hearty coöperation of all members of the congregation, both young and old, is cordially invited.

Each one is given "a box containing fifty-two small envelopes, dated October 1, October 8, October 15, and so on to the end of the year. Every Sunday he encloses the amount he has pledged and drops it into the box as he enters the church. If he has been absent, the envelopes tell their own story; he sees that some have not been used, and encloses the whole amount due in the envelope for the day.

"This system secures the small gifts of a congregation, and swells them into a large volume. For nine persons in ten it is easier to give twenty-five cents a week than to give thirteen dollars once a year—it is easier to give a dollar every week than to give fifty-two dollars at one time. How much do you think the contributions of five cents a week amounted to in my church last year? Fifty-eight persons gave five cents a week, and the sum total was $153.70. If one should go out to get $153 from gifts of only five cents, he would say I do not know people enough to give it. Fifty persons gave ten cents each every week, and the sum total of their offerings was $265—two hundred and sixty-five dollars in ten-cent pieces. Thirty-three persons gave twenty-five cents each week, and together gave $437.25, and the entire amount given in sums ranging from one cent to twenty-five cents was $1,119.84. Thirty-two persons gave fifty cents each week, and their total was $848. Fourteen persons gave one dollar each week, and together contributed $742, while the whole amount in sums of from one cent to one dollar a week was $3,094.14, and was given by 262 of the 283 givers. Those who gave more than one dollar a week were our large givers before, although their gifts increased under the new system; but I have very little doubt that nine-tenths of the $3,000 was clear gain; that but very little of it would have been gathered into occasional collections. Here is a weighty argument in favor of the weekly system, and although some of the givers made sacrifices, it is likely that the great majority were scarcely aware that they had given anything. A capital mistake in our ordinary methods is that the few give and not the many; while

the large streams of benevolence flow, the small rills are not kept open. Those who, by a small gift each week, might contribute a fine sum in a year, practically give nothing. It is apparently not worth while for collectors to visit those who can give but a few cents, or if they should, shame or pride would keep many from putting down their names for a small sum."

For an envelope system uniting the current expenses of the church with the benevolent contributions, see the Bellefonte Method, in the preceding pages.

*Another Form.*—Some persons may like the following form, beginning it with a dedication or pledge:

FORM OF DEDICATION.

After due deliberation and prayer, I do hereby record the resolution I have made, to lay up the sum of_____ weekly, to be expended on religious and benevolent objects. Out of this sum I have determined to give to the under-mentioned objects the amount attached to each.

Signed _____.

Date,_____.

| | $ | CTS. |
|---|---|---|
| For the Support of my Pastor | | |
| For the Poor of my Church | | |
| For the Bible Society | | |
| For Foreign Missions | | |
| For Domestic Missions | | |
| For Board of Education | | |
| For Sabbath-school Purposes | | |
| For Board of Publication | | |
| For Church Extension | | |
| For Widow's Fund | | |

*Weekly Contribution Plans.*—The weekly contribution method, connecting the offertory with each public service, possesses many excellent features. "When, in 1842, the Free Church of Scotland was by a quick stroke cut off from governmental support, and had at once to provide for church buildings, manses, salaries, schools, colleges, the poor, church extension at home, foreign missions and all, it did so by returning to a system of weekly offerings."

1. It makes giving a part of the regular worship of the sanctuary. "They shall not appear before the Lord empty; every man shall give as he is able." 2. It is frequent, and crystallizes impulse into principle. 3. It reaches all who attend upon divine worship. It is far better for the churches, and the cause of religion, to have five hundred dollars paid by one or two hundred persons, than to have the same amount paid by one or two wealthy individuals, or even by twenty or thirty. It is

not simply to secure the people's money, but to render the people more unselfish and more like him, who gave even himself for us. 4. It exercises the people in a Christian grace. The apostle says: "See that ye abound in this grace also."

*A Basket Collection.*—The following plan has been in successful operation in a Presbyterian congregation: "A contribution for the benevolent work of the church is taken every Sabbath morning. From these funds the following specified amounts are deducted, viz.: For the support of the Sabbath-school, $12.50 per month; for the 'Commissioners' and Contingent Fund of the General Assembly,' the Sessional and Deacons' Fund of our own church, $25 per month, and for the support of missions within the bounds of our own city and Presbytery, from $8 to $12 per month, at the discretion of the session. The balance of the funds are distributed monthly to the several boards and committees having charge of the benevolent work of the church, under the General Assembly, on the basis of the following schedule.

| | |
|---|---|
| Foreign Missions | 25 per cent. |
| Home Missions | 20 " |
| Sustentation | 10 " |
| Education | 10 " |
| Church Erection | 10 " |
| Freedmen | 10 " |
| Publication | 5 " |
| Ministerial Relief | 10 " |

"The session reserves the right to set apart any Sabbath for the purpose of taking a collection for any special object they may deem proper —the congregation always to be notified in advance of said purpose. Any person desiring to contribute directly, or to make a special contribution to any object, whether in the above list or not, is permitted to do so by accompanying their contributions with a card, indicating their wish."

The pastor says of it: "The above plan has more than met the expectations of the congregation; it has secured larger contributions than we ever realized before; it has been less burdensome; it has given every opportunity for the presentation of the claims of the boards, and it has supplied a fund from which the officers of the church can meet the assessments of the higher judications, and from which they can draw for such other expenses as are legitimate, without the necessity of a separate appeal, or a special collection."

As congregations ought to know not only the needs of any object, but also what they are giving to aid it, it is suggested to pastors that they should publicly state the amount received on the Sabbath following

a collection, so as to satisfy a desire for information, to stimulate benevolence, and to afford matter for prayer, humility and thankfulness. Also, that, before every public collection, blank cards and pencils be placed in every pew for the use of those not prepared with money. A collection is often greatly increased in amount by this simple precaution. At the public collections for the several boards a much larger amount than usual can often be raised by giving the congregation a definite object to accomplish. State how much is desired for the object.

*Weekly Offerings* (*Gathered Monthly*).—Weekly offerings may be indicated upon a card and placed in an envelope to be gathered monthly by collectors, who shall meet together to report and pay the money to the general treasurer. For convenience, the congregation may be divided into sections. While making collections, the committee should at the same time distribute the cards and envelopes for the ensuing month. The reverse side of the card given below should present in brief the object of the various funds for which money is solicited:

"Lay up for yourselves treasures in heaven."—Matt. 6: 20.

"To do good, and to communicate, forget not."—Heb. 13: 19.

"Trust not in uncertain riches, but in the living God."—1 Tim. 6: 17.

"Remember the Lord thy God, for it is he that giveth thee power to get wealth."—Deut. 8: 18.

"Freely ye have received, freely give."—Matt. 10:8.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 7.

| | Lord's Days of the Month. | | | | | Total. |
|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | |
| Foreign Missions. | | | | | | |
| Domestic Missions. | | | | | | |
| Education. | | | | | | |
| Publication. | | | | | | |
| Church Extension. | | | | | | |
| Disabled Ministers. | | | | | | |
| Freedmen. | | | | | | |
| Sabbath-school. | | | | | | |
| Poor. | | | | | | |
| Sessional Fund. | | | | | | |
| Total. | | | | | | |

(ENVELOPE FOR CARD AND CONTRIBUTION.)

GIFTS FOR THE TREASURY OF THE LORD

ON THE

FIRST DAY OF THE WEEK.

_____Church_____

To be called for at the close of the month.

*Plans for Daily Offerings.*—During the past few years a system has been in successful operation in many of the Presbyterian congregations, which is known as the

*Foundation-fund Plan.*—The plan is this: 1. Each communicant who is willing to contribute *at least* a cent a day, each day in the year, is enrolled and called upon monthly; also, all attendants, who are not members, and children. 2. The congregation is districted, and fifteen contributors assigned to each collector. 3. The collectors, who are usually the Christian women of the church, act under the direction of the pastor, or a special treasurer appointed by the session, and collect, report and pay over the money monthly. 4. The total amount collected is apportioned to the various boards by the session. 5. The regular stated collections on the Sabbath are taken up as usual, thus affording an opportunity to all who are able to contribute more than at the "foundation rate" of one cent a day.

The plan has some special advantages: 1. It reaches every communicant. It is not, however, asked as a tax, but as a means of constant exercise in the grace of giving. 2. It secures in each congregation mutual acquaintance and visitation, and brings to notice worthy cases of want or sickness. 3. It secures a large increase of benevolent funds, and keeps the people constantly in sympathy with the great agencies of the church. 4. It is flexible, being capable of a change in the definite amount contributed daily, the mode of collecting and the reception of extra offerings by the collectors, without disturbing the principle which lays at the foundation of the plan.

This plan needs an efficient person to supervise and instruct the collectors, and one who will devote to it the time and perseverance necessary to render any plan a decided success.

*Directions to Collectors.*—1. Collect in the first week for each month, at the rate of one cent a day, and mark the *amount paid* in the proper column. 2. If any one wishes to give more than at the rate of one cent a day, make a memorandum of such *additional sums* on the page pro-

vided for them, and place the total amount of these sums for the month on the line marked Miscellaneous. 3. If for any reason it is *necessary* to receive for more than one month in advance, mark the amount paid in the column of the month for which you are collecting, and cross the columns of the succeeding full months paid for, thus—. Any balance less than a full month, credit to Miscellaneous, the same as with sums over the foundation rate. 4. Enclose the total amount in the printed envelope, and return to the treasurer monthly at such time and place as he shall direct, with such written remarks as may be needed for his information.

(COLLECTOR'S CARD.)

| DISTRICT No. | | JANUARY. | FEBRUARY. | MARCH. | APRIL. | MAY. | JUNE. | JULY. | AUGUST. | SEPTEMBER. | OCTOBER. | NOVEMBER. | DECEMBER. | TOTAL. | RESIDENCE. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| No. | NAME. | Collect 31 cts. | Collect 28 cts. | Collect 31 cts. | Collect 30 cts. | Collect 31 cts. | Collect 30 cts. | Collect 31 cts. | Collect 31 cts. | Collect 30 cts. | Collect 31 cts. | Collect 30 cts. | Collect 31 cts. | | No. | Street. |
| 1 | | | | | | | | | | | | | | | | |
| 2 | | | | | | | | | | | | | | | | |
| 3 | | | | | | | | | | | | | | | | |
| 4 | | | | | | | | | | | | | | | | |
| 5 | | | | | | | | | | | | | | | | |
| 6 | | | | | | | | | | | | | | | | |
| | Other Gifts. | | | | | | | | | | | | | | | |
| | Total, . . | | | | | | | | | | | | | | | |

(REVERSE SIDE OF COLLECTOR'S CARD.)

COLLECTOR'S MEMORANDUM OF MISCELLANEOUS GIFTS.

| Jan. | Feb. | Mar. | Apr. | May. | June. | July. | Aug. | Sept. | Oct. | Nov. | Dec. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | |
| Total. | | | | | | | | | | | |

(FORM OF ENVELOPE FOR COLLECTORS.)

| Received from No. | Dollars. | Cents. | REMARKS. |
|---|---|---|---|
| 1 | | | |
| 2 | | | |
| 3 | | | |
| 4 | | | |
| 5 | | | |
| 6 | | | |
| Misc. | | | |
| Total. | | | ENCLOSED AND SEALED. |

Collector's Report for Month of_____

District No._____

_____Collector.

A Lutheran pastor who has met with more than usual success, writes concerning his method:

"By earnest, patient, personal effort we have introduced a system of contributing to the benevolent agencies of the church which has resulted in greatly developing this important branch of church work. Each member of the church, male or female, old or young, rich or poor, is requested to give something *every day* to the cause of Christ—a definite sum if it be but one cent, or more or less. One or two cents a day are much more easily and readily paid than $3.65 or $7.30 a year, and daily blessings call for a daily thank offering to God. On the first Sunday of every month the contributions for the month just closed are handed in in envelopes, sealed, numbered and dated, and a complete record kept of the contributions of each member. In this way almost every member is reached, and contributes frequently, regularly, deliberately, and we trust prayerfully, as the Lord has prospered him or her. Before this system was introduced the contributions of my congregation aggregated from $100 to $150 a year. The system has now been in operation almost two years, and during the last twelve months has resulted in an average contribution of $24.60 per month, an aggregate of $295.37 for the year, an average annual contribution of $3.28 per member. This is a country congregation of ninety members, of only average wealth, at a time when their home expenses were

largely increased by extensive repairs to their church, and they had also during the year liberally contributed to the endowment fund of our college.

"We believe this system to be one of the very best, and sufficiently flexible to be adapted to any people under any circumstances."

*The Box System.*—Some years ago a box system was introduced among the churches of the General Synod of the Lutheran church. It consisted of a neat little box with an opening, into which a regular offering was to be placed each Sabbath morning. The boxes were returned quarterly to the pastor or committee, and the contents given consecutively to Foreign Missions, Home Missions, Church Extension and Beneficiary Education. After removing the contents, the opening in the bottom of the box was again sealed and returned to the owner, whose name was indicated by the number of the box. They were neatly gotten up, adorned with appropriate Scripture passages, and for a few years did efficient service.

*Contribution Boxes at the Church Door.*—In some churches the contribution boxes are put up in conspicuous places, at the end of each aisle, or at the church door. These are for contributions to special objects, which are designated upon a card tacked in the front of each pew, or stated from the pulpit before dismissing the congregation. This plan is more generally used by congregations where large numbers of strangers congregate for worship each Sabbath, as at Spurgeon's church, in London, England, and others in this country. These boxes are used generally in connection with the regular basket collections.

*Private Treasury for Offerings.*—The most liberal and at the same time the most cheerful contributors are those who statedly lay aside into a private treasury that portion which they design for the support of the gospel and benevolent purposes. The most cheerful contributor we have ever had among our own people was one who kept a purse, which he called the Lord's purse, into which at regular and frequent intervals he placed a part of his income for benevolent purposes. No worthy cause was turned away empty. Each member of his family were life members of the American Bible Society; every one who labored for him were made life members of the County Bible Society, and in like manner he contributed to all benevolent objects. It is really refreshing to meet such men.

Rev. L. A. Gotwald, D. D., in writing of one with whom he had been associated in a former charge, says: "I often asked him for contributions toward various benevolent objects, and was never rebuffed nor refused, his only question ever being, 'How much *ought* I to give?'

Sitting with him in his office one day, and conversing on this subject of benevolence, I said in substance to him: 'Mr. W., I often ask you for money for religious and charitable purposes, and you always give, and give liberally. May I ask you how you manage to be able always to do so? Have you a plan or system in your beneficence?' Turning in his chair, and pointing to one corner of the room, he said to me: 'Do you see that safe? In that safe is a secret drawer. The drawer is marked *The Lord's Drawer.* In that drawer, at the end of each week, I deposit, as nearly as I can estimate it correctly, the one-tenth of all that I have made during that week. I do this as regularly and systematically as I attend to any other business transaction—for that I regard also as business, my business with the Lord. Having once thus deposited money in that drawer, I then regard that money as no longer in any sense mine. It is the Lord's. I am simply the custodian and disposer of it. And hence when you, or any other of the Lord's accredited agents call upon me, and say that the Lord sent you here for some of his money in my hands, it is the easiest thing in the world, and a real pleasant thing also, to go right there to that drawer, and pay out to the Lord his own money—not mine, but his. *That*, sir, is my plan, and *that* is how I always have something to give. How much did you say you wanted to-day?' "

Surely no better method could be devised which will enable the contributor to give "heartily as unto the Lord."

*Pledge or Covenant.*—"The biography of eminently pious and useful men since the Reformation shows that great numbers of them have recognized the obligation statedly to devote a portion of their income to charitable uses. Lord Chief Justice Hale, Rev. Dr. Hammond, Baxter, Doddridge and others regularly gave a tenth; Dr. Watts, a fifth; Mrs. Rowe, one-half. Rev. John Wesley, when his income was thirty pounds, lived on twenty-eight and gave two, and when his income rose to sixty pounds, and afterwards to one hundred and twenty, he still lived on twenty-eight, and gave all the remainder. Mr. Nathaniel R. Cobb, a merchant connected with the Baptist church in Boston, in 1821, at the age of twenty-three, drew up and subscribed the following covenant, to which he faithfaithfully adhered till on his deathbed he praised God that by acting according to it he had given in charity more than $40,000."

"By the grace of God, I will never be worth more than $50,000.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth $20,000, I will give one-half of my net profits; and if I am ever worth $30,000, I will give three-fourths, and the whole after $50,000. So help me God, or give to a more faithful steward, and set me aside. N. R. Cobb."

ANOTHER FORM.

Knowing that all things come of Thee, O Lord, and acknowledging my obligation to devote at least one-tenth of all my increase to religious purposes, I hereby prayerfully, deliberately and cheerfully covenant, as Jacob of old, that "of all that thou shalt give me, I will surely give the tenth to thee."

Name_____

Date_____

We appeal to all Christians to adopt some method by which they may accurately ascertain the amount of their income, and then religiously to devote at least one-tenth to sacred uses. "This is the rent which reminds the tenant that he is not owner in fee; this is the interest which reminds the borrower that the principal belongs not to him; this is the tribute-money which reminds a subject nation that it is not independent; this is God's share to remind his creatures that *all* belongs to him." We are simply stewards, and at the last we must render an account of our stewardship.

One thing is certain; we must either do more, or stop pretending to pray for the conversion of the heathen. Our gifts do not prove the sincerity of our prayers. We should come with our hearts near our lips, and lay our wealth at Jesus' feet. Let us not be like the farmer who, with cribs filled with corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him: "Father, I wish I had your corn." "Why, my son, what could you do with it?" asked the father. The child replied, "I would answer your prayers." The theology of the child was eminently practical. "One of the most common reasons why prayers are not answered is because the life is not in harmony with the prayer. Prayer is too frequently offered as a substitute for neglected duty. If we pray for the conversion of the heathen and unsaved, and yet send them not the message of life, this prayer is unacceptable and unvailing with God. Yet such prayers are very common. It is one of the greatest evils in the church. It costs less sacrifice to offer earnest prayer than to do self-denying work. It is when the tithes are brought into the storehouse that God promises to pour out a blessing that there shall not be room enough to receive it. The reason of prayer being unanswered is always to be found with the suppliant, and never with the Great Giver of all good, who is ever nigh unto all them that call upon him—to all that call upon him in truth."

*Conclusion.*—Christ's last command to the church is, "Go ye into all the world and preach the gospel to every creature." Have we done it?

Are we doing it? In the years past the church failed to do her duty in this respect, and he who said, "Behold, I have set before thee an open door, and no man can shut it," came in his might and closed the door. One port after another was closed to missionary effort. All human endeavor was vain. "He that hath the key of David," "He that shutteth and no man openeth," had shut the door. The church was like Israel's doubting hosts. One day God opens Canaan to them—they do not enter; the next day when they would enter the door is shut, the cloud moves not, the ark of the covenant accompanies them not, they go up assaying to enter, only to turn back, falling before the foe. So has the church been turned back from the lands which have been promised to her as clearly as Canaan was promised to Israel. But now, after long years, God has again opened the door. Again Christ is saying to the churches, that if he be lifted up he will draw all men unto him. If the church will enter now, no obstacle can impede her progress. No power upon earth is strong enough to close the door. Glorious success awaits the cause of Christ. This is the auspicious "to-day" in the cycles of God's all-wise providence. No longer let the myriad mites which make the mighty millions be lost for want of proper and necessary system. Restore the offertory to its appointed place in the family, the Sunday-school and the church. Never did the precious opportunities which God opens call more imperatively for the adoption of such measures as will secure scriptural beneficence among all classes.

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## CHAPTER XXXVII.

### THE SABBATH COLLECTION.

IT is really not surprising that the basket collections at the regular service on the Sabbath should amount, as they generally do, to comparatively nothing at all. "Alexander the Coppersmith" has done the collection too much evil, and yet again and again we hear this essential part of worship stigmatized, and belittled, and profaned, and made despicable by calling it the "*Penny Collection.*" That name alone is enough to kill it. A man who speaks of the gathering of the offerings of the people as the "taking of a penny collection" is guilty of sacrilege. It is speaking irreverently of that which is as sacred as any other part of the worship of the sanctuary. Under the Jewish system

no worship was complete without a gift, and the act of giving was itself an act of worship. When David and the princes of Israel assembled to make an offering for the building of the temple, their prayers and offerings ascended to heaven together, and when Solomon dedicated that temple his great prayer and great offering, of twenty and two thousand oxen and an hundred and twenty thousand sheep, came up in gratitude together before God. Now, however, this essential part of worship is not only slighted, or treated with disrespect, but some have even ejected the offertory from the house of God. Nor are they content with their sacrilege, but proclaim their shame in the public print by concluding their "religious notices" with the announcement of "no collection." Oh, what a relief to the worshipers to be permitted to worship an entire hour, consoled by the sublime thought that at the close they are not to be annoyed by a collection or have their devotions disturbed by the jingling of money on the plates. Any minister who ejects the offertory from the sanctuary is guilty of sacrilege, and if he proclaims it, is guilty of heresy, and if he were expelled from the sacred office of the ministry would only receive what his conduct so justly merits.

This course is the result of a desire to gratify the wishes of a sordid, stingy, covetous few, who know nothing of the grace of giving. Martin Luther said that a man had to be converted three times; first his head, then his heart, and then his pocketbook. To say the least, these people need the third conversion, and might be much improved by a little more of the other two. When professing Christians find themselves getting so near heaven during the sermon that they cannot get back in time for the collection, they may safely regard themselves as deluded—the difficult *up*-hill work attests the direction with great suggestiveness.

Another reason why the collection is not a success is the manner in which the offerings are gathered. The collectors catch the general infection, and, as if they were ashamed of their business, go hurrying from pew to pew, presenting the basket in an irreverent manner, and as if to say, "this is no part of the service; it is only a penny collection, and nothing is expected from most of you." In speaking of the offertory, and presenting its use as "A Lost Act of Worship," Rev. Hugh Miller Thompson, D. D., says: "It is another of the cases where our theories shame our practice, where our professions put our actions to the blush, that the offertory has become, in our worship, almost an impertinence. Our people do not understand its meaning. Our clergy too often do not dare, if they know it themselves, to make the people know it.

"Men are to be taught that giving to the Lord is an essential part of

public worship, quite as essential as singing or praying. They are to be instructed in the plain truth that words must go out in deeds. They must recognize the alms-basin as an essential part of church furniture, the putting of money into it as a devotional act. Their special attention must be called to the name by which their contributions, given in church, are called in the plain English of the Prayer Book 'the devotions of the people.'

"The whole duty of giving has grown dim, the sense of responsibility for wealth dead, in the minds of men. The Lord's treasury is like a beggar's dish. The clergy have grown cowardly about this part of Christian duty. When they urge it, it is with half arguments and cowardly compromises. They have a feeling that it almost degrades them to 'dun for paltry money,' for even a good cause. So highly 'spiritual' have we all become, that our religion must not even name filthy lucre.

"Meanwhile, there stands that solemn service of the offertory, clear, bold, uncompromising, making giving a solemn act of religion; calling the offered thing by its old name, a 'devotion;' bringing forward this act of piety in the forefront of the most solemn religious service of the church of God; asking its performance as repentance and faith are asked—for a preparation for the worthy reception of Christ's body and blood.

"In these days we know no doctrine of primitive Christianity which needs reviving more than this doctrine of the offertory; no teaching which is more needed by the men of the time than the emphatic teaching of that most ancient and primitive institution.

"Men need to be taught that they bring their whole lives to church with them, that they do not drop at the door the stains of the market and the 'Change. They require to have it pressed home that the gains which cannot be consecrated to the Lord are gains which are 'the price of blood,' the blood of their own souls. They want the truth that God holds them responsible for every bargain and speculation, and that all the singing and praying in the world will not make an unjust profit other than a curse. They are to know that every day is a God's service or a devil's service, and that two hours a Sunday given to God will not pay for a Monday devoted to the devil Mammon more than to the devil Belial.

"Therefore, their lives are to be brought into the church. That is just what the church is for, that men should bring their lives into it, and measure them by the cubit of the sanctuary. They are there to be reminded of the market, and the shop, and the ledger, and if the re-

minding stings them and pains them, so much the more do they need it. They are there to have their doings over the counter, on 'Change, in the street, in the forum, brought to the test of God's eternal law, that they may be saved from ruin. And the offertory is there to do this. That is the special use and need of that religious service in all times.

"The result, of course, if ever Christian men shall even begin to do their duty of giving on Christian principles, will be the world's conversion in about an ordinary lifetime. Meanwhile, let us begin to put this business of giving on its true ground. Let us deliver it from meanness and beggary, and teach what it is, a profound and solemn act of reverent worship and awe, before God's altar; an act wherein all mysteries meet in this, the deepest mystery of devotion that mortal man can give to the Eternal Lord and have the gift accepted."

To correct this spirit of disrespect now shown this legitimate and indispensable portion of worship, it will be necessary first to speak with becoming reverence of the offertory. Second, make the gathering of the offerings a part of the service, and let the people feel that it is a part of the worship. In accomplishing this let the pastor receive the offerings at the hands of the collectors, and then before turning from the congregation offer a brief consecrating prayer, asking God to accept the offerings and bless the givers. This brief prayer will do much to redeem the offertory and greatly stimulate and sweeten this act of worship and service.

The gathering of the offerings may also be solemnized and restored to its proper sacredness in the following manner: At the appropriate time let the minister arise and say, "the offerings of the people for benevolent purposes will now be gathered." While the collection is being taken, let the pastor slowly, but distinctly, pronounce the following or other appropriate passages of scripture:

*I. For Benevolent Purposes.*—Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over: for with the same measure that ye mete, it shall be measured to you again.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth—but rather seek ye the kingdom of God, and all these things shall be added unto you.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

The liberal deviseth liberal things; and by liberal things shall he stand.

Charge them that are rich in this world—that they do good—that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Lay not up for youselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

*II. Alms-giving.*—Blessed is he that considereth the poor. The Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.

Thou shall not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth: thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing, the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto.

He that hast pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again.

He that giveth unto the poor shall not lack.

Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

# CHAPTER XXXVIII.

## THE TITHE, FREE-WILL OFFERING AND ALMS-GIVING.

"THE earth is the Lord's, and the fullness thereof; the world and they that dwell therein," and as everything belongs to God, it is reasonable that in God's first covenant with his creature, man, we should expect to find some requirement looking to the recognition of the relation of man as the subject, and of God as the Great Proprietor of all things. God did not cede his rights as proprietor to Adam, but he put him "into the garden of Eden to dress it and to keep it." Adam did not become the owner, but was God's tenant. The grant of every tree of the garden was a grant of the sole and only Proprietor, ceding limited privileges to man, the dependent subject of his continual bounty and blessing. The one tree which was reserved was to be a continual memorial of God's ownership of the entire garden. Adam could not have been tried, or proven, by the principles subsequently incorporated in the second table of the Law. He had no father and mother to disobey, no being to kill, or with whom to commit adultery, or from whom to steal, or against whom to bear false witness, or the possession of whose property he might covet. But he was tested upon the principle which now lies at the very foundation of the first and each succeeding command of the Decalogue. He was tested upon the question of yielding implicit obedience to God as his supreme sovereign.

Not only was God the Proprietor of Eden and its products, which Adam was permitted to enjoy, but even the breath which he breathed, the time—the duration of his existence—this also, as well as everything, belonged to God. God was emphatically the universal Sovereign; as the universal Sovereign, "the Lord God COMMANDED the man" concerning the restrictions and limitations of his covenant, making even the language of the command an explicit assertion of sovereignty. He reserved one tree of the garden as a symbol of his sovereign ownership of all the garden, and one day of each week, that day which had been "sanctified," he reserved as a memorial of his sovereign right to all of man's time. The angels coveted the glory which Christ had with the Father, and they fell; Adam and Eve coveted what belonged to God in Eden, and they fell; Judas coveted the wealth of the wicked, and he fell; Ananias and Sapphira coveted what they had voluntarily promised to give to Christ and his cause, and they fell—and so on from the beginning to the end of time, through the long catalogue of the succeeding

generations, the sin of covetousness has been the besetting sin of mankind, and has called down the displeasure and punishment of heaven. It was to counteract this tendency of our natures, to avert the fearful consequences of this sin, that God *from the very first* required a continual and adequate acknowledgement of our dependency and his supremacy. God's relation to all created things is now and ever has been the same, man's nature is the same, and his well-being requires the same discipline and the same lesson of God's supremacy and man's dependency.

This brings us to the statement of our position in relation to the law of the tithe, which is, that this law was recognized from the beginning —it was not given for any limited time—it was not limited to any particular people—but that its binding force was recognized *from the beginning*, and sweeps on to the *end of time*, grasping in its divine requirements all ages, all nations, and all conditions of men alike.

From what has been said, it is undeniable that God's ownership is perpetual, inextinguishable, and under all circumstances indisputable and supreme. It has also been shown that God did, by explicit command in his first covenant with man, require some just and continual recognition of the fact that man was the mere tenant, and that God was the Great Proprietor of all things.

It cannot be denied that during the first two thousand five hundred years of the world's history man received no *written* revelation of the divine will. Until Moses received at the hand of God the commandments, written with God's own finger upon tables of stone—until then the world had been governed by God's revealed but unrecorded will. Just the same as among the nations there are unwritten laws which together are called the Common Law. They embody the simplest, the most just, the most manifestly reasonable principles which lie at the foundation of all law. They grow out of the relations of men and the constituted nature of things, and are only written in our very being. There is also the written law, the Statute Law, expressed with all the requisite forms of legislation. Just so God has dealt with the human race. On Mount Sinai the unwritten law was not abrogated, but received its confirmation by being expressed in the statutory laws of God.

The account given us in Genesis is an inspired account of the creation, and a history of the world for two thousand five hundred years. It is not a statutory book of laws, but a brief history of a long period. We cannot, therefore, expect to find in it a full record of all of God's requirements.

After man's expulsion from Eden, in the renewed covenant we find no permission to worship the God whom they had offended; no instruc-

tions how to approach him with acceptable sacrifices, and yet this permission and instruction must most assuredly have been given them. After the flood, although Noah and his family had witnessed the injustice and the wicked practices of those before the flood, yet we find in the account of this renewed covenant no record of any requirements of duty to God, or of duty to his neighbor (except that concerning murder), nor of the observance of the Sabbath or of sacrifice, and yet we would not for a moment suppose that these were not enjoined.

Just so with regard to the then unwritten law of the tithe, while it was unwritten, yet it was most clearly observed.

Before the giving of the statutory law by the hand of Moses, there were various offerings of material things made to God, accounts of which, in a somewhat incidental manner, are recorded in the Bible:

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof."—(Gen. 4: 3, 4).

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." —(Gen. 8: 20).

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land, and there builded he an altar unto the Lord, who appeared unto him."—(Gen. 12: 7; see also ver. 8; 13: 18; 26: 25; 33: 20; 31: 1; 46: 1).

"And Melchizedek, King of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thine hand. And he gave him tithes of all."—(Gen. 14: 18, 20; see also, 15: 9, 10).

"And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." —(Gen. 28: 18, 22; see also, Ex. 5: 1, 3; 10: 25, 26; 12: 3, 26, 27; 18: 12).

These passages of Scripture show:

1. That from the very first men offered to God of the choicest of beasts, fowls and cultivated fruits of the earth.

2. In the fact that Abel "brought of the firstlings of his flock" we see clearly that God had enjoined upon the family of Adam the duty of offering *the first* of that which the bountiful Giver bestowed upon them. The institution must necessarily have preceded the first mention of its observance, and since Abel's offering is declared to be an offering of "faith," it must have been in conformity to the divine command, else it could not have been offered "by faith."

3. That in two instances at least the tithe is explicitly mentioned, and mentioned in a manner which indicates that Abram, in giving tithes to Melchizedek, simply conformed to an already established custom, and that Jacob at Beth-el simply vowed conformity to a law previously enjoined.

4. The tenth is the *least* amount which is either expressed or implied.

If we come to the law as recorded by Moses, we get a clearer understanding of the divine law of the tithe. As with the law of the Sabbath, the sacrifice and other laws, so with that of the tithe—it was authoritative from the beginning; it was known to the servants of God, and more or less obeyed by them. This reënactment, or recording of the law was an endorsement whereby this law which had been universal became a reënjoined law to the children of Israel. By its reënactment God was emphasizing the importance of its continued observance. Here, then, we come to a more full and more clear understanding of the divine requirements respecting our relations and duty to him as the undisputed Sovereign of all things.

The law of the tithe, as we find it in the code of Israel's laws, consisted in this:

*I. The First Tithe.*—"And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." (Lev. 27: 30, 33).

This one-tenth of the increase is that which was required from the beginning as *the least* that would meet the requirements of God's law. This was what still is emphatically *the Lord's tenth*, and by him it was wholly assigned to the support of his servants.

*II. The Second Tithe.*—"Thou shalt truly tithe all the increase of thy seed; that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household, and the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee."—(Deut. 14: 22, 27).

This is the second tenth part of all the increase. This is not called the Lord's tithe, nor was it devoted to the maintenance of the Levites and priests, but was to be consumed by the family, together with some poorer brethren and some of the Levites, in feasting before the Lord in the place where he should appoint his worship to be offered.

*III. The Third Tithe.*—"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doeth."—(Deut. 14: 28, 29; see also, 26: 12, 13).

This appears to be a third tenth of all increase, which was required only every third year, and was devoted at home to the entertainment of the Levites, strangers, fatherless and widows residing in each one's more immediate neighborhood. That it was to be consumed at home, seems to mark it as a tithing distinct and separate from the other two, yet it is but fair to state that by some this is regarded as identical with the second tithing, being distinguished only in this, that upon each third year it was diverted from its general use to a special or particular purpose.

*IV. The Fourth Tithe.*—"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offer-

ing of it for the Lord, even a tenth part of the tithe. Thus ye also shall offer a heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest."—(Num. 18: 26, 28).

This fourth tithe was that which the Lord required the Levites to pay to the priests. The Levites were those who were descended from Levi by Gershom, Kohath and Merari, and were called Levites as distinguished from the sons of Levi by Aaron, who were called the priests.

Besides these tithes, there were the various forms of sacrifices and offerings comprising the burnt-offering, the meat-offering, the peace-offering, the sin-offering, and the trespass-offering.* In addition to these, there were the numerous provisions for the poor, besides the offerings of the people for themselves as individuals at the purification of women (Lev. 12), the presentation of the first-born at circumcision, the cleansing of the leprosy (Lev. 14), of the unclean (Lev. 15), at the fulfillment of vows (Num. 6: 1, 20), at marriages and funerals, etc., etc., besides the frequent offering of private sin-offerings. To meet the various requirements must have demanded from one-fourth to one-third of all the annual production of the entire land.

The law of the tithe and of the offering which were held by worshipers from the first, and which had become world-wide before the time of Moses, were multiplied and intensified under the Jewish dispensation. As more was given, so more was required.

*The Tithe in the New Testament Church.*—On this subject of the tithe the Old and New Testaments are not to be arrayed as though their declarations were at variance upon this great doctrine. They are an exposition not of two, but of one system of religion—the Christian religion. The same divine principles and moral laws pervade both dispensations alike, and the same lessons are taught in both. It was of the Old Testament that Christ said: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." These

*The regular sacrifices in the temple service were: I. Burnt-offerings: (*a.*) The daily burnt-offerings (Ex. 29:38, 42). (*b.*) The double burnt-offerings on the Sabbath (Num. 28:9, 10). (*c.*) The burnt-offerings at the great festivals (Num. 28: 11; 29: 39). II. Meat-offerings: (*a.*) The daily meat-offerings accompanying the daily burnt-offerings (flour, wine, oil), (Ex. 29:40, 41). (*b.*) The shew-bread (Lev. 24:5, 9). (*c.*) Special meat-offerings at the Sabbath and the great festivals (Num. 28; 29). (*d.*) The first fruits at the Passover (Lev. 23: 10, 14); at Pentecost (Lev. 23: 17, 20), both called wave-offerings; the first-fruits of the dough and threshing-floor at harvest (Num. 15; 20, 21; Deut. 26: 1, 11), called heave-offerings. III. Sin offerings: (*a.*) A kid each new moon (Num. 28: 15). (*b.*) Sin-offerings at the Passover, Pentecost, Feast of Trumpets and Tabernacles (Num. 28: 22, 30; 29: 5, 16, 19, 22, 25, 28, 31, 34, 38). (*c.*) The offering of the two goats (one sacrificed and the other the scape-goat) for the people, and the bullock for the priest himself on the Great Day of Atonement (Lev. 16). IV. Incense: (*a.*) The morning and evening incense (Ex. 30: 7, 8). (*b.*) The incense on the Great Day of Atonement (Lev. 16: 12).

were the "Holy Scriptures" which Timothy had known "from a child," which were "profitable for doctrine, for reproof, for correction, for instruction in righteousness." "They are not two churches," says Leslie, "but two states of the same church; for it is the same Christian church from the first promise of Christ (Gen 3: 15) to the end of the world, and therefore it is said (Heb. 4: 2) that the gospel was preached unto them as well as unto us." The civil and ceremonial laws, given to a particular people for a particular time, became null and void when that time was accomplished; but the law of the tithe existed from the first, and was neither *civil* nor *ceremonial*, but MORAL, and consequently it is just as binding to-day as any other unchangeable moral law.

Since the church is the same, and governed by the same laws under both dispensations, these laws were not reannounced by Christ; they were taken for granted, they were understood, they were recognized, for Jesus declared concerning the law and the prophets that "he came not to destroy, but to fulfill." This was his endorsement, and they needed not to be reannounced. The law of the tithe needed not to be announced any more than the law of the Sabbath, or of prayer, or worship. Jesus sanctioned the great liberality of Zaccheus when he gave "half his goods," and even when a poor widow gave "all her living," the act secured his fullest commendation, and to the young man who came running to him Jesus made the parting with *all* his "great possessions" the condition upon which rested his salvation. The first worship to the infant Saviour was in the richest treasures of "gold, frankincense and myrrh," and so must all true worship of him ever be attended. When the Pharisees boasted of giving tithes of "mint and anise and cummin," Christ reproved them for omitting "judgment, mercy, faith," but approved of their paying tithes even to the utmost.

There was no occasion for a continual repetition of this law to the apostles and early Christians. When this abiding truth was baptized by the Pentecostal blessing, we find them selling their possessions and goods, and parting them to all men as every man had need—thus again and again we find them even out of a deep poverty abounding in the riches of their liberality, being "willing of themselves." *

That the law of the tithe was recognized, and the duty of conformity to it enforced, is made very evident in the writings of the Fathers, and in the records of the councils of the church.†

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*See also, Acts 2: 44, 45; 4: 34, 35; 9: 36, 39; 16: 15, 33, 34; 20: 35; 28: 14, 15; Rom. 15: 25, 28; 16: 1, 2, 6: 1 Cor. 16: 1, 2, 15; 2 Cor. 8: 1, 4; 9: 1, 2, 12, 15; Phil. 4: 10, 14, 16; 1 Thess. 4: 9, 10.

†As our space and purpose in this treatise are too limited to admit of the presentation of the quotations which establish this point, we refer the reader to the following works of the Fathers: Irenæus, Adversus Hæresus, Lib. 4. Cap. 27, 34; Origen, In Numero Homilia xi., In Genes. Hom. xvi;

Since the tithe was instituted soon after the creation of man, was observed before the giving of the Law on mount Sinai, was emphasized and intensified under the Mosaic dispensation, was recognized by Christ, and the Christian church was built around it, and since it was recognized by the Christian church in the earlier centuries, how does it come that in these later centuries the Christian church has departed from this law?

About three centuries before the Reformation the apostate church of Rome assailed the doctrine of the *Divine Right of the Tithe*. She taught that tithes not being of divine right, might be alienated from the support of the priests to the aggrandizement of the church. To justify corrupt practices it was necessary to supplant divine laws by corrupt doctrines. This the Man of Sin did not hesitate to do, but substituted the doctrine of *Competent Maintenance* for the divine law of the tithe. The State was not slow to learn the lesson. If tithes did not belong to God, and God's ministers were entitled only to a "competent maintenance," why was not the State as justly entitled to the tithes of the people as the Pope? and why could not the State appropriate the tithes and dole out to the clergy a "competent maintenance" as well as the Pope?* Thus, in the sixteenth century, we have the State under the protection of this corrupt doctrine, wresting from the church those tithes which God had devoted to her support. As every student of history knows, the effects were as disastrous as the doctrine was delusive. Here, we have then, briefly, how these tithes, which "*are the* LORD'S," were in the first diverted from the purposes to which God had devoted them, and how they were finally entirely alienated from the Church by the State. The history from that time to this is only too well known to need recording here—a church dependent upon the State

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Cyprian, De Unit. Eccles. §23; Chrysostom, Tom. i., Hom. 35, Tom. ii., Ad Eph. Hom. iv., Ad 1 Cor. Hom. 43, Ad Act. Hom. 18; Ambrose, Ad Hom. 33 et 34; Jerome, Epist. 2, Ad Nepotianum, In Malachiam iii., In Epis. 1 Cor. In Ezek. xliv.; Augustine, De Reddendis Decimis, Ser. 219, In Psalmum cxlvi., Hom. 48; see also, Council of Ancyra (A. D. 314); of Gangra (A. D. 324); of Orleans (first) (A. D. 511); of Mascon (second Council), (A. D. 585); of Seville (first Council), (A. D. 590); of Toledo (fourth), (A. D. 633); of Friuli (A. D. 791). Besides these, many subsequent councils. In the confessional at this period was asked: "Hast thou at any time neglected to pay thy tithes to God, which God himself ordained to be given? If thou hast done so, or consented to the defrauding of the church therein, first restore to God fourfold the tenth of all kinds of possessions, as well personal as prædial."

*God appropriated the tithes of the people for the maintenance of the Levites; they were not to be used for the support of the State. Under the Mosaic dispensation the Crown was to be supported by presents (1 Saml. 10: 27); by the products of the royal flocks (1 Saml. 21: 7, 8; 2 Chron. 32: 28, 29); by the royal demesnes, vineyards and olive gardens (1 Chron. 27: 26, 28); by the spoils of conquered nations (1 Kings 4: 21; 2 Chron. 27: 5;) by the tribute of conquered nations and of merchants passing through their country (1 Kings 10: 15); by taxes and tolls (Ezra 4: 14, 19, 20); by a tenth, which Samuel forewarned them that the king, like the kings of other nations, would exact (1 Saml. 8: 15). That the treasuries of the Lord's house and of the king's house were distinct, see 2 Kings 18: 15, and 2 Chron. 12: 9.

or dependent upon the merest pittance of the people. From that time to this the history of the church has been one of servile dependence either upon the State or upon the people. At the remembrance of the sad results of the past, and the degrading slavery of the present, we can but sit down as Israel "by the rivers of Babylon," and "weep when we remember Zion."

II—*Free-will Offerings.*—To arrive at a clear understanding of the difference between tithes, offerings, and free-will offerings, it will be necessary to state them connectedly. The tithe is the one-tenth (as the name indicates) of a man's yearly increase, or income, which God has reserved, and appointed to be returned to him. The tithe is "holy unto the Lord," and in rendering the tithe man gives nothing of his own to God, but simply returns to God that which was always his, and which he only entrusts into the hands of man as his steward, and by which to attest his honesty and remind him that God is the supreme Sovereign even of the nine-tenths which he is permitted to retain. The term tithe, then, comprehends the first one-tenth of the yearly increase of the people, which God requires the people to return to him, and which, under the Mosaic dispensation, was assigned by him for the maintenance of the Levites. It also comprehends the one-tenth which the Levites were to give of all the tithes they received from the people, and which is called a heave-offering, which the Lord assigned for the maintenance of the Priests. Technically, the term "tithe" does not include the second tenth of the annual increase which was devoted to a sacred feasting before the Lord in the place which he should appoint; nor does it include the third tithe used every third year for a local feasting of the Levite, the stranger, the fatherless and the widow—these tithes are classed among offerings. Strictly or technically, then, the term tithe refers only to that first tithe of the people and the heave-offering of the Levites, which was holy unto the Lord.

The term *offerings*, in its more comprehensive sense, includes all that man gives in any shape to God as an expression of love and obedience, or for the service of his fellow-man, *after* having rendered to God the one-tenth of all his increase. Between tithes and offerings, there exists a difference as to property. In sacrifices and offerings man gives of his own to God; he gives to God that which he might withhold, and not defraud God of that, the right of which he has never ceded to man. By withholding his offerings, man dishonors God; by withholding the tithes, he defrauds God of that which is, and always was his, and which was never man's at all. In offerings man is permitted, in a large measure, to exercise his reason and to gratify his wishes, but in the pay-

ment of the tithe, God both appoints the measure and designates the use.

While the term *offering* includes the *free-will* offering, it comprehends much more. The free-will offerings of the people were those gifts which were contributed for the erecting or the repairing of the tabernacle, temple or any place made sacred to the worship of Jehovah, or to provide outward things necessary for the service of God's house.*

The free-will offering is *obligatory* in character, although unprescribed in amount, which is left to each one's conscience and love to God—hence they are called free-will offerings. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—(Deut. 16: 17.)

*Alms-giving.*—God has designed that in every age and nation and clime there shall be living illustrations of the condition of dependence and want to which Christ condescended for our salvation, "The poor shall never cease out of the land," saith the Lord. The way in which they are *ever* to be treated is clearly manifest in the Mosaic dispensation. The grain was not to be reaped from the corners of the fields, but was to be left for the poor, the gleanings of the fields and of the vineyards belonged to them. The poor were to participate in the second tithe, or festival tithe; and every third year a special tithe was levied for their especial benefit. The products of the Sabbatical year were theirs, besides the cancelling of their debts, the restoration of their freedom, and returning of their estates upon the return of every year of Jubilee. The Old Testament abounds with instruction concerning our treatment of the poor: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou thalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. (Deut. 15:7–11).†

* See Ex. 25: 1, 2, 3; Lev. 22: 18, 19, 24; 23: 38; Ezra 1: 4; 3: 5; 8: 28; 2 Chron. 31: 14.

† See also, Lev. 23: 22; 19: 10; Ex. 23: 11; Deut. 15: 1, 2, 12; Ex. 21: 2.

"It was the practice of the Lord Jesus to direct funds from their treasury, from time to time, to be given to the poor. So common a thing was it to make such drafts on the treasury, that when Jesus at the table told Judas, 'What thou doest, do quickly,' the other disciples thought he meant that a donation should be made to the poor."

The early Christians so excelled in their acts of charity that this remarkable feature of their religion excited the wonder of the heathen world. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—(1 John 3:17).

The same duty still exists, and if the Christian church had not so far forgotten her duty in this matter of caring for the poor, there would now be no score of societies organized outside of the church for the purpose of doing the church's work.

But we have introduced this section to show by contrast what almsgiving is in the light of God's Word, and also to show that this is a special and distinct portion of Christian duty. That portion of our goods which we give to the poor is not to take the place of our offerings to the Lord. Neither are our alms to be drawn from that portion of God's bounty which is "holy unto the Lord." "If we give to the poor out of God's tenth, we give what is none of our own; we rob God to pay man, and commit a sacrilege for the sake of charity."

*Conclusion.*—That tithes, offerings and alms are still expected of Christian people there can not exist the least doubt in any well informed mind. But how have we discharged the obligation? Have we been faithful stewards, and are we ready to render an account of our stewardship? No; many have not heeded, most have not even known their duty, and all have come short of both privilege and obligation. God has not deprived us of the blessedness of giving. The same unchanged command guards the limits of THE LEAST, while the promises and offered blessings of the New Testament invite the worshiper to offer more under the Christian then under the Mosaic dispensation. The same impending judgments are still attendant upon the violation of these laws. In the days of Haggai, at the close of Judah's long captivity, when the people came back to their desolated land, their thought was not of worship, of sacrifice, of tithes and of offerings, but of the rebuilding of their own houses and the enriching of themselves. While they neglected their duty to God and to his house, God said: "Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth

wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew and the earth is stayed from her fruit.—(Haggai 1: 6, 9, 10.)

Are not these same sad consequences being realized to-day in the spiritual history of the church? Look to the thousands of churches all over this broad land, struggling with debts, treasuries empty, people disheartened, current expenses not met, the great work of the church impeded, the poor and destitute neglected, the heathen left to die in darkness, the servants of God in a state of humiliating dependence—not a few struggling with debts, many in want, and some in positive mental and physical distress. The picture is not overdrawn, nor the facts overstated. As God's husbandmen, we "sow much, and bring in little," the church "drinks, but is not filled, is clothed, but is not warm, it gathers, but it puts it into a bag with holes."

Have we not an answer to the cause of all this? It is the same now as when Malachi reproved the priests in his day, saying: "Ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore, have I also made you contemptible and base before all the people, according as ye have not kept my ways, *but have been partial in the law.* Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? IN TITHES AND OFFERINGS. Ye are cursed with a curse; for ye have robbed me even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, [*i. e.* support for my ministers and my service], and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke and devour for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed! for ye shall be a delightsome land, saith the Lord of hosts."—(Mal. 2: 8–10; 3: 7–12.)

# PART VII.

## BENEVOLENT WORK.

## CHAPTER XXXIX.

### GUILDS.

IF there is any portion of church work which has fallen into neglect it is the Benevolent Work. When Christ was upon the earth "he went about doing good." "He came not to be ministered unto but to minister." To the hungry he came with food; to the sick with healing; to the blind with opening of their eyes; to the leper with cleansing; to the sorrowing with comfort—he came not to those of influence and wealth possessed of every comfort—he came to those who needed a friend, a helper—he came to lay his heart of infinite sympathy against every human heart that had temporal as well as spiritual need.

In the Old Testament church every provision had been made for the care of the poor and needy, and in the New Testament church equal provision was made, and in the very beginning distribution was made to every one according as each had need, not only among those having come from far who desired after Pentecost to remain in Jerusalem that they might learn further of the Apostle's doctrines and teachings, but the widows and the poor became the special wards of the church. The spirit and purpose in the founding of the Christian church was not only that its members shall become heralds of a spiritual salvation, going only into distant heathen lands, but it was and still is to go into *all* the world—into the highways and hedges—into the alleys and lanes of great cities and of the open country, and into the houses of modest comforts, seeking those who have bodily needs as well as those who have spiritual needs. One reason why so many care little or nothing for the church in these days is because the church, beyond the securing of the children for the Sunday-school and the attendance of the parents perhaps at public worship, cares but little for the every-day burdens which press so heavily upon these people. In the very town in which I write, with a population of thirty thousand, there are upwards of forty organizations and orders outside of the Christian church which have for their object, in a greater or less degree, to accomplish for their

members the very work, assistance and benefits which were designed to be accomplished by the church, and within the church. These societies and orders have objects beyond which the church could sanction, but if the church did the benevolent work which Christ designed should be accomplished by the church, every excuse for the existence of these orders would be taken out of their mouths. As it is, when approached to be influenced in favor of the church, they meet you with the statement that if they are sick, or if left dependent, the church will not take care of them, and that if they are helped at all it is with a pittance, and in a niggardly way. They charge the church with being unsocial, affording no sympathy or aid to those who are out of work, and no help to the securing of employment. These charges are formulated in various ways, and when a public speaker before a large audience charged upon the churches that they did not care for their poor, many were enraged, and denounced the statement in fiercest terms. To one who is willing to look at the facts as they are, the passion of these people only recalls the instance of the man who came home in a great rage, and when interrogated by his wife as to the cause, said: "I met Mr. Jones up street, and he called me a liar." "What difference does that make?" rejoined the wife, "he can't prove it." "Yes, but the worst of it is that he can prove it," rejoined the husband. There are congregations which do a grand work for the poor, and they are usually composed of people of large wealth, and hence are not duly credited for what they do. These churches are, however, the exception, and not the rule. The fact still remains true that the great majority of the congregations which compose the various denominations are doing merely nothing as compared with what they should do in reaching out the hand of Christian help to minister to the varied needs of humanity.

We will seek in the following pages to present a few of the organizations for benevolent work. This department of the book might be greatly enlarged, but that which is presented will suggest and lead to fuller information which, for lack of space, we are permitted only to indicate.

*Guilds.*—Among the first in the period of their organization are the guilds of the Church of England and the Episcopal church of this country. The prototypes of the institutions by this name were the guilds of the Middle Ages, which in England were swept away by the Reformation. They consisted of associations of merchants, various crafts and religious organizations, announcing as their object the temporal and spiritual welfare of their members, which was sought to be secured

by mutual protection, support and prayer. After a long interval, in 1851, the guild of St. Albans, Manchester, was organized, the new organization taking the name of "guild." The ends sought were wholly religious, and its membership composed of communicants only. In 1861 two other guilds were organized, and since then the idea and the name have become very popular, and the number of organizations has largely increased in England and her colonies, and also in the Episcopal church in the United States.

The primary object of the guild is more effectually to carry on parish work, although the term has now come to be used in a general sense to designate any organization in connection with the church having any one or more of a great variety of ends in view. The diversity of objects in the various guilds of this country might enable one to classify them in a three-fold division:

1. *The Secular Guilds.*—These differing only in name from literary societies, debating societies, workingmen's unions, etc. They are useful in bringing the boys and young men of the parish together for mutual acquaintance and increased sociability, withdrawing them from the influences of outside temptations, and giving them exercises of such a character as tend to develop the intellectual faculties and the ability to express one's thoughts in public address, and inspire to thoughtful reading and study. The secular guild has but little connection with the church, and without the special care and watchfulness of the rector, may fail even of proving helpful in attracting its members more than temporarily to the church.

2. *The Spiritual Guilds.*—These have for their object the accomplishment of such ecclesiastical work as tends directly to the increased spiritual life of its individual members, such as visiting the sick, caring for the poor, personal work, inducing others to devote themselves to a religious life, intercessory prayer, etc.

3. *The Mixed Guilds.*—Most of the guilds at present organized in the Episcopal churches in this country belong to this class. Their members are pledged to keep a "rule of life;" "they receive their communion together on a certain Sunday of the month; they have one devotional meeting a month, and one or more recreation meetings. The object of the guild is to bind the boys and young men together, that they may receive from the association encouragement and strength, living as Christian boys and young men. The recreation meetings, games, reading rooms, entertainments, debates, concerts, etc., are added to keep alive the interest."

The various societies in this country called by the name of guild is

legion. Sometimes in a single parish there are as many as six and eight, and occasionally as many as ten or twelve; some for men; some for boys; some for mothers only; some for young women; some for girls; workingmen's club; altar guilds, and a great variety of others, some secular, some spiritual and some uniting both in the same society. Among the great variety there exists such marked diversity of objects that it is impossible in these pages to present the Constitutions and By-Laws, or even to enter into a general disquisition of the subject; indeed, the views entertained by those who are most intimately connected with these associations are so diverse that it is difficult to determine whether to take sides with those who regard only the difficulties and dangers, and who consequently assume a position hostile to the entire guild movement, or whether to number one's self with those who, after a number of years of successful church work through this agency, have come to view these organizations with unqualified favor. Our own attitude, after the investigation which we have been able to give the subject, inclines us rather favorably to the advocates of the guild movement, and the principles which lie at the foundation of all their workings are such as are suited to be applied in congregations connected with any denomination. The history of the guild is too brief and the results too varied to warrant either unqualified commendation or condemnation, and yet the principles have in them the elements of manifest success, and we would most earnestly call the attention of church workers everywhere to the methods employed in the guilds connected with the Episcopal church. After careful investigation into the workings of any society, such modifications may be made as would be necessary in order to adapt the society for usefulness in another parish or congregation.

Many of the guilds are extremely simple in their organization and government. We present below the Constitution and By-Laws of the Guild of the Iron Cross. This guild was founded by workingmen in 1883, having as its object to combine men on Christian and Catholic principles, against intemperance, blasphemy and impurity, by leading them to daily prayer and Christian use of the Sacraments. In the interests of this organization there is published at the Iron Cross Depot, 2035 Tower street, Philadelphia, Pa., a paper entitled "The Iron Cross," issued monthly, at 25 cents per year. Pledges, badges, manuals, etc., can also be purchased from the same address.

"*Constitution.*—1. This Guild shall be called the Guild of the Iron Cross. The badge of the Guild shall be a simple Iron Cross. The motto shall be 'Temperance, Reverence and Chastity.'

"2. All members must be baptized and promise to keep the threefold pledge of the Guild, and to keep the rules.

"3. This society considers it the bounden duty of all men to work. (*a.*) In order to overcome the dominion of Satan in the world. (Gen. 1: 28.) (*b.*) In order voluntarily to share in the penalty of sin passed upon all men. (Gen. 3: 19.) (*c.*) In order to reach that perfection ordained for man by Almighty God.

"4. There may be admitted to the Society, Members, Honorary members, Priests Associate, and Associates, the members all to be workingmen, and those only, with the officers, to have votes.

"Priests Associate are those whose nominations are confirmed by the Committee of the General Council, and wish to promote the welfare of the Society and of workingmen. They shall promise to pray and celebrate the Holy Communion monthly, pleading the merits of Christ's death and passion for the following objects: (*a.*) The sanctification of manual labor. (*b.*) The spread of moral principles among men and boys. (*c.*) The spread of the doctrines of the Holy Catholic Church among workingmen and boys.

"Members must be men or boys who work with their hands and are baptized and take the pledge and promise to keep the rules of the guild. Honorary members must be men who are in sympathy with workingmen, and wish to promote the welfare and spread of the Society. Associates are those who sign the pledge of the Society and hang it up in their houses. They are admitted by any members and honorary members of the Society who shall report such admission to the Chaplain of the Branch to which they belong.

"5. A General Council shall be formed of three members of each Branch, namely, Chaplain, President, and one member elected by the Branch. This Council to meet annually, on or about St. Paul's Day.

"6. A Bishop shall be invited to be presiding Chaplain of the General Council.

"7. No Branch shall be constituted with less than twelve members, with their Chaplain, in memory of our Lord and his Apostles.

"8. In each Branch where members allow, the Ward system shall be adopted, consisting of a division of the members into twelves, each having their own wardmaster, elected by themselves or appointed by officers of the Branch to which they belong, as they may choose.

"N. B.—It shall be the duty of the wardmasters to visit the members of their ward and report the reason of their absence from meetings, and to see that they receive the papers of the Society.

"*By-Laws.*—1. Persons entering the Guild must take the pledge of the Guild, kneeling before the altar and receiving the card, and shall be considered probationary members for three months at least. 2. All per-

sons wishing to become full members after probation shall receive the Iron Cross keeling before the altar, and renewing their resolutions to keep the rules of the Guild. 3. A collection shall be made at each meeting. 4. Any member breaking the pledge shall notify the same to the Chaplain, and shall pay such fine as may be agreed upon. 5. Any member knowing of a breach of rules shall report it in writing at the next meeting. 6. The first meeting in each month shall be a business meeting, and members must try and attend these meetings regularly. 7. Members should try to influence others to join the Guild, and may bring their friends to any but the business meetings of the Guild. 8. Meetings to be held on the second and fourth Tuesday in each month, seven members constituting a quorum. 9. Meetings shall begin at 8, and no business shall be transacted after 9:30. 10. Subjects for discussion may be proposed by any member, but every subject must receive the approval of the Chaplain, and any objection from him upon religious grounds shall be final.

"*Order of Business.*—1. Prayer. 2. Reading of minutes. 3. Nominations and election. 4. Communications. 5. Reports of Chaplain, Secretary, Treasurer, etc. 6. Reports of standing committees. 7. Reports of special committees. 8. Unfinished business. 9. New business.

"*Officers.*—1. The Chaplain shall be one of the clergy of _____ Church, and shall be the spiritual director of the Guild. 2. The President, Treasurer and Secretary shall be elected annually at the first meeting in November. 3. The President shall have charge of all meetings, and in his absence a temporary chairman may be appointed.

"*Elections.*—1. Nomination of officers will take place in October. 2. Nominations of members will take place one month previous to election for probationary membership. If five members object to any nomination, the name shall be withdrawn. 3. A member may be expelled by a one-third vote of the members. 4. Honorary members shall not be obliged to attend meetings, and may be elected on nomination. 5. Members may be active, honorary or associate. 6. Active members only have a voice in the government of the Guild. 7. Priest associates promise to celebrate the Holy Eucharist for the objects of the Guild once each month. 8. Amendments to these By-Laws may be made at any stated meeting of the Guild, after due notice given to the members.

"*The Pledge.*—1. I pledge myself to resist the sin of intemperance, and will use my influence to prevent the commission of this sin by others. 2. I pledge myself to resist the sin of blasphemy, to honor God's name and bless my fellow-men. 3. I pledge myself to resist the sin of impurity in thought, word and deed, and to use my influence to draw others from evil talking and immoral living.

"*The Collect.*—O Lord, we beseech thee to bless thy servants the members and associates of the Guild of the Iron Cross, and grant us grace to withstand the temptations of the world, flesh and the devil, and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. Amen.

"*Rule of Members.*—1. To say the prayer of the Guild with morning and evening prayers. 2. To keep the pledge of the Guild and read it each Sunday. 3. To attend the meetings of the Guild.

"*Recommendations.*—1. To make friends with your clergyman, and talk freely to him about all your interests. 2. To go to church once every Sunday and on one night in the week, if possible. 3. To seek for proper instruction as to the Christian faith and Sacraments. 4. To ask for instruction and help when in any doubt or difficulty. 5. To attend Holy Communion as often as possible and to receive Holy Communion once a month."

Under the name of guilds may also be included many of the organizations and methods of work treated of in the preceding pages, and it may also include the workingmen's clubs, unions, beneficial societies, etc., found in the following pages of this volume

## CHAPTER XL.

### WORKINGMEN'S CLUBS.

THE Workingmen's Clubs of Great Britain already have a history of fifty years, and the organizations which now number more than one thousand have a membership of over one hundred thousand. The history of the organization in England shows that the influence it has exercised has tended to destroy the monopoly formerly possessed by public houses as places of meeting for workingmen, making the workingmen themselves more temperate, more thrifty, and more intelligent, exerting an influence so powerful and so far-reaching, as to call forth the official recognition of the government.

The first workingmen's club in this country was that of St. Mark's in Philadelphia, organized in 1870. There are now about thirty similar clubs throughout the United States, having a membership of several thousand. The following list of twenty-two of these societies will enable any reader who may desire, to investigate the workings of this

form of organization very thoroughly for himself. We have arranged the societies in the order of their organization, beginning with the first, in 1870. The numbers which follow each society indicate the number of members as given in the last report at hand. The present numbers would be somewhat higher. St. Mark's, Philadelphia, 462; Holy Communion, New York, 200; St. Timothy's, Philadelphia, 157; Progressive, Philadelphia, 85; St. Matthew's, Philadelphia, 400; St. Andrew's, Jersey City, 100; St. Peter's, New York, 49; Germantown, Pa., 400; Holy Apostles, New York, 55; Wells Memorial, Boston, 1,221; Groveville, N. J., 9; St. Clement's, Philadelphia, 190; South Bethlehem, Pa., 120; Millville, N. J., 500: St. Luke's, Brooklyn, 120; St. Luke's Philadelphia, 100; St. Chrysostom, New York, 153; St. Mary's, Brooklyn, 78; West Side, New York, 138; Christ Church, Hartford, 120; Trinity, Chicago, 25; Newark, N. J., 92.

The reports of these twenty-two societies give the following statistics: "Five clubs own houses, ten rent houses or rooms, and seven occupy rooms in parish halls; fifteen own libraries, five have organized classes for instruction, and seventeen provide lectures, concerts and entertainments of various kinds for members and their families; eleven afford their members pecuniary assistance in sickness; seven provide facilities for obtaining staple articles, such as coal and flour, at reduced rates, and building and loan associations to the number of twelve, are connected with four clubs."

There is also a Congress of Workingmen's Clubs which meets annually, and concerning which information can be secured by addressing Mr. George Hall, Jr., Corresponding Secretary, 251 South Fourth street, Philadelphia, Pa. Mr. John B. Pine, of 41 Pine street, New York, who has given much thought and attention to this matter, writes of them as follows in a circular which was adopted by the Congress of Workingmen's Clubs, held at the Wells Memorial Institute, Boston, in 1885: "Workingmen's Clubs and Institutes are societies composed of workingmen, associated without regard to trade, occupation, or religious distinction, for purposes of social intercourse, mental and moral improvement, rational recreation and mutual helpfulness.

"The accomplishment of these purposes is sought: 1. By the establishment of club-rooms or club-houses, where workingmen can enjoy social intercourse and pleasant companionship, free from the influences of the drinking-saloons to which workingmen often resort for the mere want of better places. 2. By providing opportunities for instruction, through reading-rooms, circulating libraries, evening classes, readings, debates and lectures. 3. By providing means of rational recreation and

amusement, such as games of chess, checkers, billiards, bagatelle, bowling and excursions, amateur theatricals, concerts and other forms of entertainment. 4. By relieving the hardships of life through: (*a.*) Benefit Societies which furnish medicine and medical attendance, and pecuniary assistance in sickness and death. (*b.*) Legal Aid Societies, which afford counsel and advice, and protection against extortion and oppression. (*c.*) Trade Discounts and Coal Funds, which provide the staples of life of good quality and at reduced rates for cash. 5. By encouraging habits of saving and thrift through the organization of Co-operative Savings Banks, Building and Loan Associations, etc., which assist workingmen to save systematically and buy their own homes.

"Self-help and temperance are the two great objects of every workingmen's club, that is to say: Self-help, which enables the workingman to make the most of his advantages, and the least of his disadvantages, and to secure for himself and his family, the greatest amount of comfort and happiness; and Temperance, which leads to moderation in all things, rational self-restraint, prudence and sound common sense.

"The following are a few of the reasons which give these institutions their political importance: 1. They teach workingmen to think for themselves, supplementing the training commenced in the public school, by practical lessons in the management of business and the affairs of life; qualifying the working classes to exercise intelligently the immense political power of which they are possessed. 2. They encourage and assist workingmen to save their money and buy their homes, thus offering the strongest inducement to industry and the strongest safeguard against the allurements of communism.

"Economically and socially, Workingmen's Clubs are important: 1. Because they provide the working classes with technical and industrial education, and so increase the number of skilled artisans and their wage-earning capacity. 2. Because they provide the means for obtaining better food at lower prices; and at the same time make it easy and advantageous to invest the savings so effected; and because by the increase of thrift and saving habits caused by participation in such agencies they tend to improve the condition of the working classes and to diminish pauperism. 3. Because every Workingmen's Club is naturally a temperance society. Intemperance, it is said, has been mainly caused by the fact that workingmen have no places of resort in their leisure hours, except the public house, when they desire company and relaxation. The Club, for less money, provides them with rooms where they may meet, converse, smoke, read, play games and amuse themselves in any rational manner, thus developing a temperate spirit and social life

among workingmen which must help them to realize and worthily sustain their relation to each other and to the community.

In the Workingmen's Club and Institute of St. Mark's, in Philadelphia, which is the oldest, and among the most successful, there has never been any extended Constitution and By-laws, but the club has been governed by the following:

"*Rules.*—I. That this Society be called 'St. Mark's Workingmen's Club and Institute,' and that its object be the improvement of the workingmen of this district.

"II. That any man eighteen (18) years of age may become a member if approved by the Executive Committee, by paying the required subscription and agreeing to abide by these rules.

"III. That the subscription to the Club be twenty-five cents a month, payable in advance, which will entitle a member to the free use of the Club and Library, whenever they are open; and to admittance with their families to the entertainments that may be given by the managers of the Club.

"IV. That no drinking, betting, gambling, or swearing be tolerated, nor any practice likely to cause annoyance.

"V. That the Club be open from 7½ o'clock to 10 o'clock every evening, except Sunday, Christmas day and Good Friday.

"VI. That the whole management of the Club be in the hands of the Clergy of St. Mark's Church and the Executive Committee, which they may appoint from time to time."

The following is taken from the Constitution of the Young Men's Working Union of the First Presbyterian Church of Coldwater, Mich., and indicates a somewhat different scope from the objects indicated in the Constitutions of most of the workingmen's clubs: "The object of the Society shall be a more efficient performance of the duties which members of the church promise in the Church covenant to endeavor to fulfill, and a more thorough coöperation with each other, with the pastor, and with the whole church in Christian work. Among the special forms of activity in which the members will endeavor to engage, are: 1. Bible reading; 2. Prayer in private and in public; 3. Attendance at Sabbath worship; 4. Attendance in Sabbath-school as teacher or scholar; 5. Attendance at, and participation in, prayer and conference meetings; 6. Attendance at communion; 7. Contributing to the benevolent causes of the church; 8. Conversing with others to induce them to live a Christian life, and engage in the work of the church; and 9. Attending the meetings of the society and coöperating in its work as far as possible."

For the aid and information of those who may desire to look more fully into the constitutions of these clubs, we present the following well tried and very full and complete Constitution and By-Laws of the Workingmen's Club of the Church of the Holy Communion, New York:

"CONSTITUTION AND BY-LAWS

"Of the Workingmen's Club of the Church of the Holy Communion, of New York City. Organized November 10, 1873. Revised and adopted January 18, 1886.

"ARTICLE I.—*Name.* SECTION 1. The name of this association shall be the Workingmen's Club of the Church of the Holy Communion.

"ARTICLE II.—*Objects.* SECTION 1. The objects of this Club shall be: 1. To promote social intercourse and brotherly regard among its members. 2. To provide for the relief of its members in sickness by pecuniary assistance, and free medical attendance. 3. To provide medical attendance at fifty cents per visit to members' families. 4. To provide for the burial of its members and their wives. 5. To furnish its members with a free circulating library. 6. And to perform such other acts, not inconsistent with its Constitution and By-Laws, as may tend to the advantage of its members.

"ARTICLE III.—*Active Members.* SECTION 1. Any man between the ages of eighteen and fifty, of good moral character, shall be eligible to election; provided he is approved by the Committee on Admission, and is of sound health, which last must be certified to by the Club Physician.

"ARTICLE IV.—*Honorary Members.* SECTION 1. Honorary members may be elected on the recommendation of the Board of Directors in the same manner as active members, but they shall be subject to none of the liabilities, and entitled to none of the benefits or privileges of active members.

"ARTICLE V.—*Application for Membership.* SECTION 1. Candidates for membership must apply in writing. Such application shall contain the name, age, residence and occupation of the applicant, together with an affirmative statement that he is in sound health; it shall also state the name and age of the applicant's wife, if he is married, and that she is in sound health; and it shall be signed by the applicant and the member proposing him, and shall be accompanied by the certificate of the Club Physician, stating that he has examined the applicant and has reduced such examination to writing, and that such applicant is in sound health; and the application shall also be accompanied by the proper initiation fee and one dollar in payment in advance of the next death assessment.

"SEC. 2. When an application for membership is made, as provided in the foregoing section, it shall be referred by the Recording Secretary to the Committee on Membership appointed by him, and if favorably reported upon by them, the Club shall, as soon as possible after such report is made, proceed to vote upon the admission of such applicant.

"ARTICLE VI.—*Election of Members.* SECTION 1. The election of members shall be by ballot; three negative votes shall exclude an applicant from membership.

"ARTICLE VII.—*Initiation.* SECTION 1. Every person declared elected, as hereinbefore provided, shall be initiated as soon after such election as shall be convenient; but if such initiation shall not take place within three months after the date of the election, such election shall be null and void, and the initiation fee forfeited. The initiation fees of candidates rejected will be returned, less medical examiner's fee.

SEC. 2. Immediately after his initiation the candidate for membership shall sign the Constitution and By-Laws, and shall pay his dues for one month, and shall not be deemed a member until he has complied with the requirements of this Article and Article V.

"ARTICLE VIII.—*Pledge.* SECTION 1. Every candidate for active membership shall be required to take the following pledge—the objects of the Club, as stated in Section 1, Article II., of this Constitution, having been first read to him: In the presence of God and of these members, we ask you to say whether you stand ready, so far as you are able, to second our efforts in the furtherance of this Club's interests. If so, you will say, 'I do.'

"ARTICLE IX.—*Initiation Fees.* SECTION 1. Initiation fees shall be as follows: For candidates between 18 and 25 years of age, $3; from 25 to 30 years of age, $4; from 30 to 40 years of age, $5; from 40 to 45 years of age, $6; from 45 to 50 years of age, $7. In addition to the initiation fee, candidates shall pay one dollar for death assessment in advance, and the further sum of one dollar for medical examiner's fee. The last mentioned amount shall be paid to the medical examiner at the time of the examination. The initiation fee and advance assessment shall accompany the application, and shall be paid to the Recording Secretary when such application is made.

"ARTICLE X.—*Dues and Taxes.* SECTION 1. The dues shall be forty cents per month, and shall become due and payable on the date of the monthly meeting of each month respectively.

"SEC. 2. When the dues of any member are in arrear and unpaid for three months, he and his legal representatives shall cease, from the date on which the third month's dues became due, to be entitled to re-

ceive from the Club medical attendance or sick benefits, until three months after such arrears are paid; and whenever the dues of any member shall be in arrear and unpaid for six months, his name shall then be dropped from the roll without notice from the Club.

"SEC. 3. Upon the death of a member, each surviving member shall become liable to an assessment of one dollar; and upon the death of a member's wife, each member shall become liable to an assessment of half a dollar.

"SEC. 4. If any member shall fail to pay such assessment within thirty days after the mailing to him by United States mail at his last known address of a notice of such assessment, as hereinafter provided, he and his legal representatives shall cease to be entitled to receive benefits from the Club until such assessment has been paid; and if he shall fail to pay such assessment within two months after the mailing to him of such notice, his membership shall be deemed to have terminated at the date of such mailing.

"ARTICLE XI. *Expulsion and Resignation.* SECTION 1. Any member who shall be guilty of conduct inconsistent with the pledge prescribed in Section 1, of Article VIII., or who shall obtain or seek to obtain money from the Club on false pretences, or who shall be guilty of or accessory to any imposition upon the Club, or who shall make any false statement upon his application for membership or upon his examination, shall be expelled; but no member shall be expelled except by a two-third vote of all the members present at a regular meeting of the Club, and after such member shall have received two weeks' previous notice in writing, with a copy of the charges preferred against him.

"SEC. 2. The presiding officer at a meeting of the Club shall have power to impose a fine, not exceeding fifty cents, upon any member for disorderly or improper conduct; and he may request, and if necessary compel, a member guilty of such conduct to withdraw from the meeting. Fines so imposed must be paid within the period prescribed for the payment of assessments, and failure to pay such fines shall subject a member to the same penalty as failure to pay assessments.

"SEC. 3. No member shall be allowed to resign who is in arrears.

"ARTICLE XII.—*Reinstatement.* SECTION 1. Any member who has forfeited his membership by failure to pay his dues or assessments may apply to the Club to be reinstated; but such application must conform in all respects with the requirements of Section 1 of Article V., except that no physician's certificate shall be necessary, if made within one month after being dropped from the roll, and except that the amount of dues in arrear shall take the place of the initiation fee. If

the application is favorably reported upon by the Membership Committee, the applicant may be reinstated, if elected as hereinbefore provided for the election of active members.

"ARTICLE XIII.—*Officers.* SECTION 1. The officers of this Club shall be a President, a Vice-President, a Recording Secretary, a Financial Secretary, a Treasurer, a Board of ten Directors, three Trustees, a Librarian, an Assistant Librarian, a Club Physician, and a Door-keeper.

"SEC. 2. The Pastor of the Church of the Holy Communion shall be President of the Club.

"SEC. 3. The Vice-President, Recording Secretary and Treasurer shall be chosen by the Board from among its own members at each annual meeting of the Board, and shall hold office until the next succeeding annual meeting of the Board. All other officers shall be elected by the Club at its annual meeting, except as hereinafter provided.

"SEC. 4. The Board of Directors shall consist of the President, four Directors appointed by him, and five Directors elected by the Club at its annual meeting; and they shall all hold office until the next succeeding annual meeting of the Board, except the President, who shall hold office while pastor of the church.

"SEC. 5. In the event of the death or resignation of the Vice-President, Treasurer or Recording Secretary, a successor to fill the unexpired term of office shall be elected at the next meeting of the Board.

"SEC. 6. In the event of a vacancy occurring among the Directors who have been appointed by the President, the President shall appoint a successor to fill the unexpired term of office.

"SEC. 7. In the event of a vacancy occurring among the Directors or officers elected by the Club, the Club shall elect a successor to fill the unexpired term of office at its next regular meeting.

"SEC. 8. The Assistant Librarian shall be appointed by the Librarian, and shall hold office during the pleasure of the Librarian.

"SEC. 9. The Trustees shall consist of the President, one Trustee elected by the Board of Directors from among its own members at an annual meeting of the Board, and one Trustee elected by the Club at an annual meeting of the Club; and they shall hold office, the President during his term of office, and the other two Trustees until the next succeeding annual meeting of the Board and Club respectively. In the event of a vacancy occuring in either of the last two Trusteeships, a successor shall be elected by the Board or Club, as the case may be, to fill the unexpired term of office. The Trustee elected by the Club shall be one of the Directors elected by the Club.

"SEC. 10. The Club Physician shall be appointed by the Board of Directors, and shall hold office during the pleasure of the Board.

"ARTICLE XIV.—*Duties and Powers of Officers.* SECTION 1. The President, or, in his absence, the Vice-President, shall preside at meetings of the Club and Board. In the absence of both President and Vice-President, the Club and Board may elect their own presiding officers.

"SEC. 2. The President shall sign all written contracts and obligations of the Club, and all orders directing expenditures of the General Fund.

"SEC. 3. It shall be the duty of the President at the annual meeting of the Board of Directors to appoint from among the members of the Board an Auditing Committee of three, whose duty it shall be to examine and audit the books and accounts of the Treasurer, Recording and Financial Secretary, and to report thereon at the next meeting of the Board.

"SEC. 4. The President shall, except as hereinafter provided, have power to appoint all committees, unless a majority of the Club or Board shall otherwise direct; and he shall possess all the other powers, and perform all the other duties which usually appertain to the President's office.

"SEC. 5. In the absence of the President, the Vice-President shall possess all the powers and perform all the duties of the President.

"SEC. 6. The Recording Secretary shall keep correct minutes of the proceedings of the Club and Board of Directors, in books provided for that purpose; he shall sign all orders on the Treasurer; he shall furnish the Club Physician with a list of all members in good standing, with their respective addresses, and shall at least once a month forward to the Club Physician such corrections as may be necessary; and at the annual meeting of the Board, make a full report for the past year, and of the then condition of the Club; and, at the expiration of his term of office, he shall deliver to the Board of Directors all books, papers and other property in his possession, belonging to the Club. Upon the death of a member, or of a member's wife, he shall notify every member, as herein provided, of such death, and the assessment due thereon, and perform such other duties as the Board of Directors or Club may direct; and whenever the Financial Secretary shall report members in arrears for three months' dues, he shall read the names to the Club, and notify the members of such arrearage; and whenever a member is six months in arrears for dues, his name shall be read off to the Club, and dropped from the roll without any further notice. Upon receiving notice that a member claims sick benefits, he shall forthwith notify two members residing in the neighborhood to visit such sick member. For

the faithful performance of such duties he shall receive the sum of twenty-five dollars per annum, payable quarterly.

"SEC. 7. It shall be the duty of the Recording Secretary, upon receiving an application for membership, to appoint a committee of three members residing in the vicinity of such applicant to serve as a membership Committee. It shall also be the duty of the Recording Secretary, upon receiving an application for sick benefit, to appoint a committee consisting of two members residing in the vicinity of the sick member to serve as a Visiting Committee. The officers of the Club, members on the sick list, and members absent from the city, who have notified the Recording Secretary of their absence, shall be exempt from duty on such committees, but all other members are liable thereto unless excused by vote of the Club.

"SEC. 8. It shall be the duty of the Recording Secretary to keep, in a book provided for the purpose, an accurate list of the names and Post Office addresses of all members, and whenever any member changes his address he shall immediately notify the Recording Secretary of his new address. If any fails to receive Club notices, by reason of his omission to notify the Recording Secretary of his changed address, and becomes subject to any fine or fines, he shall be held liable therefor as though duly notified.

"SEC. 9. It shall be the duty of the Financial Secretary to keep correct accounts between the club and its members, in books provided for that purpose; he shall keep separate and distinct accounts of moneys received for initiation fees, assessments, dues and fines respectively, and report such amounts received at the close of each meeting; he shall pay over to the Treasurer all moneys collected for initiation fees, assessments, dues and fines, taking his receipt for the same; report to the Recording Secretary all members in arrears to the Club for three and six months, and at the annual meeting of the Club make a full statement of the condition of the finances; and at the expiration of his term of office he shall turn over all books, papers and other property in his possession belonging to the Club. For the faithful performance of such duties he shall receive the sum of twenty-five dollars per annum, payable quarterly.

"SEC. 10. It shall be the duty of each member appointed to serve on a Membership Committee to visit the applicant referred to the Committee, and to make careful inquiries as to his character and reputation, and at the meeting of the Club next after the appointment of such Committee to report fully as to the qualifications of such applicant for membership, and for failure so to do the members of such Committee shall be severally liable to a fine of fifty cents.

"SEC. 11. It shall be the duty of each member appointed to serve on a Visiting Committee to visit the sick member referred to the Committee at least once in each week during the continuance of his sickness or disability, or until discharged by the Recording Secretary, and to report to the Recording Secretary at least once in each week as to the condition of such sick member and as to his right to benefit, and for failure so to do the members of such Committee shall be severally liable to a fine of fifty cents for each week's neglect. It shall also be the duty of such Committee to see that the sick member is properly cared for, and that no imposition is practiced upon the Club.

"SEC. 12. The Treasurer shall receive all moneys from the Financial Secretary, giving his receipt therefor, and deposit the same to the credit of himself as Treasurer, without unnecessary delay, in such National Bank as the Board of Directors shall direct. He shall pay all orders for money signed by the President and Recording Secretary, and shall keep a correct account of all moneys received and paid out, in a proper book provided for the purpose, which shall be subject at all times to the inspection of the Board of Directors. He shall report the condition of the fund whenever so required by the Board of Directors, and, at the annual meeting of the Board, he shall present a detailed statement of all financial transactions subsequent to the previous annual meeting; and at the expiration of his term of office he shall deliver, or cause to be delivered, to his successor in office all property of every description belonging to the Club in his possession.

"SEC. 13.—The Treasurer, when authorized thereto by the President and Recording Secretary, shall have power to borrow money sufficient to pay benefit on the death of a member or a member's wife, when the Assessment Fund is not equal to the demand so made upon it.

"SEC. 14.—The Board of Directors shall have general supervision over the interests of the Club, and they shall have power to direct such expenditures to be made out of the General Fund as they shall deem necessary; and they shall present an annual account of their transactions to the Club.

"SEC. 15.—The Trustees shall hold in trust the Building Fund, the Library Fund, and such other special funds as may be hereafter created; and they shall keep the same safely invested in the name of the Fund.

"SEC. 16.—It shall be the duty of the Librarian and Assistant Librarian to have charge of the books, papers, etc., belonging to the Club, and keep the same in good condition, subject to the supervision of the Board of Directors. They shall also make and collect such charges for the loan of books as shall be approved by the Board, and pay over to

the Treasurer, together with their report, at the June and December meetings of the Board, all moneys in their possession belonging to the Club. They shall keep the Library in such place or places as the Board of Directors shall from time to time direct; and at the expiration of their term of office they shall deliver all moneys, papers, books, etc., belonging to the Club in their possession to the Board of Directors.

"SEC. 17. It shall be the duty of the Club Physician when notified that a member in good standing, residing in the City of New York, exclusive of the Twenty-third and Twenty-fourth Wards, is suffering from illness or injuries, to ascertain whether such member is disqualified from working thereby, and if so, to notify the Recording Secretary forthwith, stating in his notice such member's name, residence, nature of the illness or injuries, and the date on which he was notified of the same; and upon the recovery of such member, it shall be his duty to give the Recording Secretary immediate notice thereof, and it shall be his duty when so requested by such member, to furnish him with medical attendance forthwith, and during the continuance of his illness or injuries, without charge, except for operations, or like unusual services, requiring special apparatus, or medical assistance; provided, that such extra charges, and the reasons therefor, be stated to the Visiting Committee by the Club Physician; and it shall be his duty, when so requested, to furnish medical attendance to the wives and children of members in good standing, at a cost of not more than fifty cents per visit or office call for each person so attended; provided however, that he shall not be required to perform operations, or to attend cases of special character, or to perform operations, or to attend cases of midwifery; and that the families so attended resided within the limits above named; and that the above fee be paid at the time the services are rendered; and it shall be his duty to examine such applicants for membership as shall present to him, at his office, during his office hours, applications for membership, properly signed by a member as proposer, and if such applicant is in sound health, to certify to the same in writing. As compensation for his services, the Club Physician shall be entitled to receive from the General Fund an annual salary of as many dollars as there are members in good standing in the Club, payable in quarterly installments, based upon the number of members reported at the meeting next preceding such payment; and he shall be entitled to receive the further sum of one dollar from each applicant for membership examined by him. Attendance upon the families of members shall be at their own expense, as hereinbefore provided.

"SEC. 18. It shall be the duty of the Door-keeper to take charge of

the Club room during meetings of the Club, to see that the same is opened and closed in due season, preserve order, to take charge of the initiatory ceremonies, and to perform such other duties at meetings as the presiding officer shall direct; and for the faithful performance of such duties he shall be paid the sum of ten dollars per annum.

"ARTICLE XV.—*Club Funds.* SECTION 1. All moneys belonging to the Club shall be placed in the General Fund, except such as may now belong to, or may hereafter be specifically set apart by the Club for, or may be donated to, the Building, Assessment, or Library Fund, or other special fund hereafter created.

"SEC. 2. All funds belonging to the Club shall be deposited in such moneyed institutions, or otherwise invested as the Board may direct.

"SEC. 3. The General and Assessment Fund shall be deposited in a National Bank in the name of the Treasurer as Treasurer, and shall be subject to his order.

"SEC. 4. The Library Fund and Building Fund, and such other special funds as may be hereafter created, shall be deposited in the names of the respective Funds, and shall be drawn only as hereinafter provided.

"SEC. 5. No money shall be withdrawn from the Building Fund or Library Fund, or other special fund, except by direction of the Club or Board, and upon the consent of a majority of the Trustees.

"SEC. 6. The certificate necessary to withdraw the whole or any part of the Building or Library Funds, or other special fund, from any institution in which they, or any of them, are deposited, shall be signed by at least two of the Trustees, and shall be authenticated by the Recording Secretary.

"SEC. 7. All Club expenses and sick benefits shall be paid out of the General Fund.

"ARTICLE XVI.—*Benefits.* SECTION 1. Upon the death of a member a certificate to that effect, signed or endorsed by the Club Physician, shall at once be sent to the Recording Secretary, who shall at once ascertain whether such member was at the time of his death entitled to receive benefits; and upon its appearing that he was so entitled, the Recording Secretary shall forthwith notify the Treasurer of the death, and request him to pay to the personal representatives of the deceased, or such person as he may have designated in writing, as many dollars as there are surviving members of the Club in good standing at the date of the death, the amount so ascertained to be due being specified in the Recording Secretary's notice to the Treasurer. If a member, dying, shall leave no personal representatives, or if they cannot be

found, the Recording Secretary shall provide for the funeral of such member at an expense not exceeding the amount of the benefit, and the surplus of such benefit, if any, shall be held by the Treasurer, subject to the claim of such personal representatives as may thereafter appear.

"SEC. 2. On the death of the wife of a member, a certificate to that effect, as prescribed in the last section, shall be sent to the Recording Secretary, whose duty it shall be to ascertain the standing of such member, as provided in the preceding section; and if such member is found to be entitled to benefits, the Recording Secretary shall forthwith notify the Treasurer of the death, and request him to pay such member half as many dollars as there are members of the Club in good standing at the date of the death, such amount to be specified in the notice.

"SEC. 3. All sums falling due on the death of a member, or of a member's wife, shall be paid within twenty-four hours after the Recording Secretary has received due notice of the death.

"SEC. 4. Whenever a member is suffering from illness or injuries he shall be entitled to the services of the Club Physician free of charge; and whenever it shall appear from the certificate of such physician, furnished to the Recording Secretary, that a member, when in good standing, is disqualified from working by illness or injuries, such member shall also be entitled to the attendance of the club Physician free of charge, and he shall also be entitled to be paid out of the General Fund five dollars for each week that he is so disqualified from working, for as many as twelve weeks, and thereafter he shall be entitled to be paid three dollars for each week that he is so disqualified for as many as twelve weeks, and no more; provided, however, that every member who claims sick benefit shall give immediate notice, in writing, to the Recording Secretary and to the Club Physician, and sick benefit shall only be allowed, unless otherwise ordered by the Club, from and after the mailing or delivery of such notices.

"SEC. 5. No benefit whatever shall be paid where death, sickness or injury is caused by intemperance or immoral conduct.

"SEC. 6. No benefit shall be paid for a fractional part of a week.

"SEC. 7. No sick benefit shall be paid to any member until six months after he has been initiated, and signed the Constitution and By-Laws.

"SEC. 8. If a member shall become disqualified from working while without the city and county of New York, he shall be entitled to benefit upon the production of a certificate signed by any reputable physician; but such certificate must be in conformity with Section 14, of Article XIV., and countersigned by the Club Physician.

"SEC. 9. No more than twenty-four weeks' benefits shall be paid to any one member during one twelve-month; and if a member shall be disqualified from working at different times during one twelve-month, the benefit due him shall be computed in the same manner as if he had been so disqualified for successive weeks.

"SEC. 10. No member who has within one twelve-month received benefits for twenty-four weeks, as provided in this Article, shall be entitled, until the expiration of twelve months from the date of payment of the last of such benefits, to receive further benefits from the Club; but the provisions of this section and of the preceding one shall not apply to sums falling due on the death of a member or of a member's wife.

"SEC. 11. A member who is out of benefit cannot, by paying his arrears, while disqualified from working by illness or injuries, become entitled to receive benefit from the Club during the continuance of that disqualification.

"SEC. 12. The families of members in good standing residing in New York City shall be entitled to the attendance of the Club Physician at fifty cents per visit, excepting the Twenty-third and Twenty-fourth Wards.

"ARTICLE XVII.—*Meetings.* SECTION 1. The annual meeting of the Club shall be held on the third Monday in November in each year, and monthly meetings shall be held on the third Monday of each month. All meetings shall be called to order at eight o'clock promptly.

"SEC. 2. The President, or in his absence from the city, the Vice-President, may call a special meeting of the Club, whenever it shall seem to him necessary.

"SEC. 3. Whenever the President, or, in his absence from the city, the Vice-President, shall be requested, in writing, by ten members, to call a special meeting of the Club, for a purpose named in the request, it shall be the duty of such officer to call a special meeting.

"SEC. 4. A notice of at least four days shall be sent to each member, stating the hour and place of special meeting, and the business for which it is called, and no other business shall be considered at such meeting.

"SEC. 5. The Board of Directors shall hold quarterly meetings on the first Wednesday of February, May, August and November. The November meeting shall be the annual meeting of the Board.

"SEC. 6. The President, or in his absence, the Vice-President, may call a special meeting of the Board, when he considers it necessary; and it shall be his duty to do so when so requested, in writing, by three of the Directors.

"SEC. 7. The provision of Section 5, of this Article, as to notice and the business to be considered at special meetings of the Club, shall apply to special meetings of the Board.

"SEC. 8. The meetings of the Club and Board shall be held at No. 49 West 20th Street, at 8 P. M., unless otherwise directed by the President, or a majority of the Club or Board.

"SEC. 9. Twenty-five active members shall constitute a quorum at any meeting of the Club; but a quorum will be presumed to be present unless the contrary appears on the calling of the roll.

"SEC. 10. Six members of the Board shall constitute a quorum at a meeting of the Board.

"ARTICLE XVIII.—*Amendment.* SECTION 1. The Constitution and By-Laws of this Club shall only be amended by a two-thirds' vote of all the active members present at any regular meeting of the Club, when such proposed amendment has been submitted to and approved by the Board of Directors at a regular meeting of the Board, and when a notice of such amendment has been sent to every member of the Club, not less than four days before the meeting of the Club at which such amendment is to be passed upon.

"ARTICLE XIX.—*Manual.* SECTION 1. In all matters of parliamentary law, the Club shall be governed by Cushing's Manual.

"ARTICLE XX.—*Order of Business.* SECTION 1. The Order of Business at the regular meetings of the Club shall be as follows:

"1. Devotions. 2. Calling the Roll of Officers. 3. Reading Minutes of the Club. 4. Reading Minutes of the Board. 5. Applications for Membership. 6. Election of Candidates. 7. Initiations. 8. Reports of Committees. 9. Communications and Bills. 10. Unfinished Business. 11. New Business. 12. Statement of Receipts and Expenditures. 13. Adjournment.

"SEC. 2. The election of officers shall come under New Business.

"SEC. 3. The Order of Business at special meetings of the Club shall be as follows:

"1. Devotions. 2. Special business for which the meeting is called. 3. Adjournment.

"SEC. 4. The Order of Business at meetings of the Board of Directors shall be as follows:

"1. Devotions. 2. Roll call. 3. Reading of minutes. 4. Reports of committees. 5. Communications. 6. Appointment of committees. 7. Unfinished business. 8. New business. 9. Adjournment.

"SEC. 5. The order of Business at special meetings of the board shall be the same as at special meetings of the Club, except that the roll shall be called.

"SEC. 6. The Order of Business may be suspended at any meeting of the Club or Board, by a two-thirds' vote of the active members present."

### BUILDING ASSOCIATIONS.

In connection with the workingmen's clubs there are often regularly organized building associations. They are very much like the building associations organized outside of the clubs and separate from the church. If judiciously managed, they are well calculated to accomplish much good. This was aptly illustrated by the example of Father Russel, a priest in the Roman Catholic Church, who, twenty years ago, came to Columbia, Pa., to preside over a people, only a few of whom owned the houses in which they lived. When he left, eighteen years after, for another field of labor, nearly all of the older members of his church were the possessors of their own homes. In this way the association was made to serve a very excellent purpose. The following Constitution and By-Laws have been well tried, and proven successful during a long series of years at St. Mark's, in Philadelphia. We give the same in full, as they may prove helpful to those who may desire to investigate the subject.

### "CONSTITUTION AND BY-LAWS

"Of St. Mark's Building and Loan Association of Philadelphia, organized September, 1871.

"ARTICLE I.—This Association shall be denominated the St. Mark's Building and Loan Association of Philadelphia, and shall have for its object the accumulation of a fund, by the savings of the members thereof, sufficient to enable the stockholders to build or purchase for themselves respectively dwelling-houses or other real estate.

"ARTICLE II.—SECTION 1. The stockholders of this Association shall be persons of lawful age. Females may hold stock in their own right. Minors may hold stock in this Association by trustees.

"SEC. 2. Each and every stockholder, for each and every share of stock that he or she may hold in this Association, shall pay the sum of one dollar per month, and such other sums as the By-Laws may require, to the Treasurer or such other persons as shall, from time to time, by the laws or regulations of this Association, be authorized to receive the same, until the value of the whole stock shall be sufficient to divide to each and every stockholder for each and every share of stock by him or her held, the sum of two hundred dollars.

"SEC. 3. When each and every stockholder, for each and every share of stock by him or her held, shall have received the sum of two hundred

dollars, or property to that amount, then this Association shall determine and close.

"SEC. 4. The By-Laws of this Association shall make such provision as shall be deemed expedient and proper, with regard to stockholders withdrawing from the Association.

"ARTICLE III.—The officers of this Association shall be a President, Vice-President, Secretary, Treasurer, nine Directors, and a Solicitor, who must be a practicing lawyer; all of them must be stockholders. They shall be elected annually, by the stockholders, on the second Thursday in October in each and every year. The President, Vice-President, Secretary and Treasurer shall also be members of the Board of Directors.

"ARTICLE IV.—Each stockholder or trustee, personally present at an election, shall be entitled to one vote, and no more, irrespective of the number of shares he or she may hold.

"ARTICLE V.—The stockholders shall have power to frame and establish By-Laws for the government of the Association and the Board of Directors not repugnant to this Constitution, or the Constitution and laws of this State, or of the United States. *Provided*, that no By-Law shall be amended, suspended or created, unless two-thirds of the stockholders present concur therein.

"ARTICLE VI.—Notice of the annual meetings of the stockholders shall be published by the Secretary, in one or more of the daily newspapers published in the City of Philadelphia, that has the largest circulation. Special meetings shall be convened by the Secretary, upon the written request of seven stockholders, stating the time and object of such meeting, notice of which shall be given three times in the same manner as the annual meeting.

"ARTICLE VII.—The stock shall not exceed twenty-five hundred shares, and may be issued in series, at such times as the Directors may determine.

"ARTICLE I.—*Stockholders.* SECTION 1. Each stockholder or trustee shall sign, seal, and deliver an instrument of writing, obligating himself or herself punctually to pay his or her monthly dues, (including those shares transferred to the Treasurer as collateral security,) for loans, interest, fines, and to fulfill all the requisitions of these Articles.

"SEC. 2. In case any stockholder shall neglect or refuse to pay his or her monthly dues as often as the same shall become payable as aforesaid, each and every stockholder so neglecting or refusing, shall forfeit and pay the additional sum of five cents for each and every dollar due by him or her, at each and every monthly meeting; each and every

such monthly neglect or refusal to be charged with the monthly dues. And if there shall be default for the space of six months, such stockholders shall receive from the Treasurer the amount he or she shall have actually paid in less his or her fines standing against him or her, and proportion of losses or expenses, and from thence cease to be a member of this Association.

"SEC. 3. Any stockholder wishing to withdraw from this Association during the first year may do so by giving one month's notice to the Board of Directors. Unless otherwise ordered by a majority of the Board, he or she shall then receive from the Board of Directors the amount of installments actually paid in by him or her, less their proportion of losses and expenses, and fines he or she may owe. After the first year, he or she shall receive the amount of installments paid in, and an additional interest of five per cent. per annum. After the second year, six per cent. per annum. After the third year, seven per cent. per annum. After the fourth year, eight per cent. per annum. And after the fifth year, he or she shall bid for the money, and whatever premium bid, shall be deducted from the assessed value of the stock at the last annual report previous to such purchase. *Provided*, that in all cases the Board of Directors shall have the right to deduct from the amount coming to any stockholder, his or her part of all losses and expenses.

TABLE TO GOVERN WITHDRAWALS.

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| One share on which | | | | $12 | has | been | paid, | shall | receive | . | . | . | . | $12 | 30 |
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| " | " | " | " | 36 | " | " | " | " | " | . | . | . | . | 39 | 78 |
| " | " | " | " | 48 | " | " | " | " | " | . | . | . | . | 55 | 68 |

"SEC. 4. Upon the death of a stockholder his or her share or shares shall belong to his or her legal representatives, who shall enjoy the same benefits and advantages, and be subject to the same liabilities as the original holder enjoyed or was subject to.

"ARTICLE II.—*President and Vice-President.* SECTION 1. The duties of the President shall be to preside at all meetings of the Association, and of the Board of Directors, and to preserve order therein, to give the casting vote when required, sign all orders on the Treasurer for the payments of money, when ordered by the Board of Directors, and shall hold the Treasurer's bond, and deliver the same to his successor in office, and to perform all other duties usually appertaining to the office of President.

"SEC. 2. It shall be the duty of the Vice-President to assist the President in the discharge of his duties, and officiate for him in his absence.

"ARTICLE III.—*Treasurer.* The duties of the Treasurer shall be to receive all moneys paid into the Association; to pay all orders drawn upon him by order of the Directors (if signed by the President and attested by the Secretary), and he shall give bond for the faithful performance of his duty, to the satisfaction of the Directors. He shall receive and hold in trust for the Association all bonds, mortgages, and policies of insurance, etc., on all property upon which money is loaned by the Association, except his own security, first giving his receipt therefor to the Secretary. It shall be his duty, when authorized by the Board of Directors, to give release and acquittance for all sums of money which shall be paid to him for the Association by any stockholder, upon any bond, bill, note or mortgage as security, if necessary, acknowledge satisfaction of the same on record, and at the expiration of his term of service he shall deliver over to his successor in office all moneys, books and papers that may be in his possession.

"ARTICLE IV.—*Secretary.* SECTION 1. The Secretary's duties shall be to keep accurate minutes of the proceedings of the Association, and the Board of Directors record the same in a book or books to be kept for that purpose.

"SEC. 2. He shall keep a separate account between the Association and each stockholder in the ledger, attest all orders drawn on the Treasurer for the payment of money, when so ordered by the Board of Directors.

"SEC. 3. He shall notify the stockholders of the annual and special meetings, by advertisement in two or more newspapers, published in the City of Philadelphia, and also notify the Directors of their monthly meetings, at the expense of the Association; he shall have in charge all the books and papers, except bonds and mortgages, policies of insurance, and other papers relative to the securities given by borrowers, belonging to the Association, and shall deliver the same to his successor in office, before the next monthly meeting. He shall be prepared at all times to inform stockholders of the state of the financial concerns of the Association, and at the annual meeting furnish a detailed statement of the same, under the supervision of an auditing committee, composed of three members, to be elected by the stockholders, at a meeting to be held in conjunction with the Directors, on the second Thursday in October of each year.

"ARTICLE V.—*Directors.* SECTION 1. The Directors shall be elected by the stockholders, at their annual meeting, on the second Thursday in October, in each and every year, to serve for one year, or until their successors are elected.

"SEC. 2. The Directors, with the President, Vice-President, Secretary and Treasurer, shall form a Board of Directors; it shall be their duty to meet on the second Thursday of each and every month, at such place as they or a majority of them shall appoint, for the purpose of receiving from the stockholders their monthly dues, interest and fines, and to pay them into the treasury, to loan out the funds, and to see to their safe investment, and to attend to the financial concerns of the Association generally. These meetings shall always be open for the admission, and their proceedings for the inspection of the stockholders.

"SEC. 3, The time of meeting of the Board, from the month of April to the month of October, inclusive, shall be at eight o'clock, and during the other months at seven o'clock P. M.

"SEC. 4. The Directors shall receive no compensation for their services, and shall not be compelled to serve more than one year out of three. A quorum to consist of not less than seven members. They shall have power to fill vacancies that may occur in their Board, and the officers of their own appointment they may remove at pleasure.

"ARTICLE VI.—*Solicitor.* SEC. 1. The Solicitor's duty shall be to peruse and examine all title deeds, and make the necessary searches for ascertaining the title of all property accepted by this Association, as mortgage security, and give his opinion thereon in writing. He shall prepare all bonds, mortgages, agreements and all other writings of a legal nature, to be given or taken by the Association in the course of its business. He shall also transact all other law busines of this Association, for which he shall receive a fair compensation.

"SEC. 2. His charges for fees and disbursements in making searches, recording and proving papers, and preparing all mortgages and other written instruments, and examining papers, titles, and other matters, shall be borne by the party dealing with this Association; in reference to such matters in all disputes as to the amount of his charges, the same shall be determined by the Board of Directors.

"ARTICLE VII.—SECTION. 1. Each and every stockholder for each and every share of stock that he or she may hold in this Association, shall be entitled to receive a loan of two hundred dollars from the funds of the Association, and no more.

"SEC. 2. Whenever the funds in the treasury shall warrant, one or more loans shall be disposed of to the highest bidder, in such manner as the Directors shall determine, provided that the same shall not be loaned under par. Stockholders wishing to borrow on stock security can do so, and the Directors shall determine how much shall be loaned on each series of stock.

"SEC. 3. Whenever any stockholder shall be declared to be entitled to a loan or loans, he or she shall either pay or allow to be deducted the premium offered by him or her for the same, and before receiving the same, he or she shall secure the payment therof to the Association, (if real estate), by judgment bond and mortgage, and (unless when the security consists of vacant ground) policy of fire insurance; and for every loan of two hundred dollars made to a stockholder he or she shall transfer one share of stock to the Association as collateral security; the Directors to be first satisfied that the security is good and sufficient. In case of failure to give security for such loan within one month from the date of purchase, the month's interest will be charged to said purchaser, and the money revert to the Association.

"SEC. 4. Any stockholder becoming entitled to a loan who holds a plurality of shares, by making the same known at the time of offering, shall be entitled to the succeeding loans at the same premium (per loan), but not to any number exceeding ten shares.

"SEC. 5. No stockholder shall be entitled to a loan who is six months in arrears to the Association, and no property shall be taken as security for loans out of the county of Philadelphia, unless by the consent of two-thirds of the Board of Directors; *provided*, that all arrearages shall be deducted from the money loaned.

"SEC. 6. Stockholders taking loans from the funds of the Association, shall pay interest for the same on the second Thursday in each and every month to the Treasurer, at the rate of one-half of one per cent. per month on actual amount received. If the interest is suffered to remain unpaid more than six months, the Directors may compel payment of principal and interest, by ordering proceedings on the bond and mortgage, according to law.

"SEC. 7. Shares that have been loaned upon may be transferred in the following manner, viz.: By selling the mortgaged premises, the purchaser thereof will assume all the stipulations and agreements of the original mortgager; or the purchaser of shares on which money has been loaned, may substitute other property as security for the stipulations, agreements, and conditions which the original owner of the shares entered into with the Association, and upon the acceptance of the new security by the Board of Directors, the original mortgaged premises shall be discharged from any lien, and the transferee or assignee of the shares shall be considered in all respects a stockholder of the Association, with the same rights and duties as the assignor: *provided*, he shall have first signed, sealed and delivered the instrument of writing as required in Section 1 of Article I. of these by-Laws.

"SEC. 8. Stockholders who have received a loan may pay off one share or more of their loan by making their shares worth two hundred dollars each, from the time they pay it off, and when paid in full for any loan, they shall have their mortgage canceled. Or should a stockholder wish to refund a loan or loans, he or she shall have the privilege of so doing by complying with the terms and conditions prescribed for borrowers repaying loans by Section 5 of the Act of Assembly of the Commonwealth of Pennsylvania, passed the 12th day of April A. D. 1859; or may pay in the following manner: By giving notice to the Secretary of their intention to pay off their loan, when the same shall be resold, and if sold at the same or higher premium than they originally paid, they shall only be charged with the amount actually received, and be entitled to a credit of amount paid in as dues, with legal interest; if sold at a lower premium than originally paid they shall be charged with the difference.

"SEC. 9. Whenever there is a new series issued the old stock shall be entitled to receive four and a half per cent. interest for what each series is worth at the time of issuing the new series, to be added to the value of their stock at such times as a new series is issued, and interest at all times to be added once a year for what each series was assessed at the beginning of the year.

"SEC 10. Stockholders bidding for money shall have one-tenth of their premiums, for every year the series is old in which they take a loan, taken from their bid.

"ARTICLE VIII.—*Meetings.* Meetings of the stockholders shall be held on the second Thursday in September, for the purpose of nominating officers, who shall be elected on the second Thursday in October in each and every year, and no vote shall be counted unless it is for a stockholder who was nominated at the previous meeting. Fifteen members shall constitute a quorum. Special meetings may be called by the Secretary, upon the written request of seven members, but the object of such meetings must be inserted in the notice.

"ARTICLE IX.—*Fines.* SECTION 1. The members of the Board of Directors, for non-attendance at their monthly meetings, shall be fined twenty-five cents, in every case where a sufficient number are not present to constitute a quorum.

"SEC. 2. The Secretary, for neglecting to attend the meetings of the Directors and stockholders, shall be fined one dollar; and for neglecting or refusing to furnish the stockholders, at their annual meeting, in conjunction with the Auditing Committee, a detailed statement of the finances, shall be fined five dollars. All of which fines are to be charged

by the Secretary with the monthly dues; *provided*, unless prevented from attending said meeting by personal sickness or necessary absence from the city.

"ARTICLE X.—*Elections.* Transfers of stock, to enable a stockholder to vote, must be made at least ten days before an election; and in no case shall a stockholder be entitled to vote unless he has complied with the first Section of Article I. of these By-Laws; and no stockholder shall be entitled to vote who shall be six months in arrears.

"ARTICLE XI.—*By-Laws.* SECTION 1. The Directors may enact By-Laws for their own government, not repugnant to the Constitution and By-Laws of the Association.

"SEC. 2. The By-Laws of this Association shall not be altered or amended except at an annual or special meeting, and by a vote of two-thirds of the stockholders then present, and by giving ten days' notice of such meeting.

"SEC. 3. The salary of the Secretary shall be fixed by the Board of Directors. All other expenses incurred for books, printing, etc., must be sanctioned by a majority of the Board of Directors.

"ARTICLE XII.—*Place of Meeting.* The Board of Directors, or a majority of them, are to select the place of meeting for themselves and the Association.

"ARTICLE XIII.—*Certificates of Stock.* Each member of the Association shall be entitled to a Certificate of Stock, issued in the name of the Corporation, and attested by the President and Secretary, which certificate may be transferred, in person or by attorney, in presence of the Secretary, and shall be recorded in the books and endorsed on the certificate. The Secretary shall be entitled to charge five cents for each share so recorded, but no share shall be transferred while fines or dues of any kind against the owner thereof, remains unpaid, nor until the transferee shall have assumed all the obligations of the original stockholder."

The above Constitution and By-Laws are printed in a neat little book, 5¾ by 3¾ in size, so that it can be easily carried in the pocket, and together with which is printed ten pages of blanks like the following, for entering all payments. This enables each member to keep his full accounts and the rules and regulations of the Society together, as long as the Society continues.

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## CHAPTER XLI.

### BENEFICIAL SOCIETIES.

SCORES of those, who, in every community, are drawn into the beneficial societies outside of the Christian church, would gladly avail themselves of similar helps and benefits within the Christian church if such societies only existed within its walls. Through the absence of these beneficial societies the Christian church not only fails to do the work which should be done, at least under its supervision, but she fails also to exert an influence for good and salvation over those who are carried away beyond the pale of her power. Something of the character of these beneficial societies in the church may be learned from the preceding chapter on Workingmen's Clubs.

In the Pine street Presbyterian church in the city of Harrisburg, Pa., Mr. James McCormick, a prominent lawyer of that city, has gathered about himself a large Bible-class composed of adult members of the Sunday-school and congregation. Mr. McCormick has devoted much time, thought and money to the successful work of his Bible-class, which has been an element of power in the success of the congregation. Among other things he organized, some eight years ago, a benefical society in which a goodly number of the members of his class have taken a lively interest, and enjoyed its aid, protection and benefits. As the sphere in which this association is organized to accomplish good is very similar to that in many other congregations throughout this country, the presentation of its constitution and by-laws in this place will prove suggestive and helpful to those who desire to form a society of similar scope and aim.

"*Preamble.*—The hereinafter named members of James McCormick's Bible Class of the Pine Street Presbyterian Church of the City of Harrisburg, desiring to enter into an association for the mutual assistance and support of ourselves and families, that in the hour of prosperity we may provide a fund which shall be appropriated to the relief of ourselves and families in the time of sickness and death, have made and adopted the following *Constitution* for the government of our Association:

"CONSTITUTION.

"ARTICLE I.—*Name and Members.* This Association shall be called the Beneficial Association of the Pine Street Presbyterian Church of Harrisburg, Pa., and any male under the age of forty-five years, who has attended McCormick's Bible Class regularly, or belonged to that church for three months prior to election, may be elected to membership.

"ARTICLE II.—*Officers.* The officers of this Association shall be a President, Vice-President, Secretary, Treasurer and Visiting Committee, all of whom, except the Visiting Committee, shall be elected by ballot, annually, at the regular meeting of the Association in January, and shall hold office until their successors are regularly elected; a majority of the voters present being necessary to a choice.

"ARTICLE III.—*Election of Members.* All propositions for membership shall be referred to a committee of three, which shall be appointed by the President when the propositions are received.

"Any one eligible to membership may be proposed at a regular meeting and elected at the next regular meeting by a majority of the votes present, and shall then become a member on signing the Constitution and paying the admission fee.

"ARTICLE IV.—*Amendments.* Any amendment to this Constitution or By-Laws shall be submitted in writing at any regular meeting and be adopted at a subsequent regular meeting by a vote of two-thirds of the members present.

"BY-LAWS.

"1. *Regular Meetings.*—The regular meetings of the Association shall be on the first Friday of every month, at the Pine Street Presbyterian Church, at 7½ o'clock P. M.

"2. *Order of Business.*—The regular order of business shall be as follows: 1. Calling the meeting to order. 2. Reading the minutes. 3. Treasurer's report. 4. Report of Visiting Committee. 5. Reports of special committees. 6. Naming members of Visiting Committee for the next four months. 7. Election of members. 8. Proposition of candidates. 9. Unfinished business. 10. New business. 11. Treasurer's report of receipts during the evening. 12. Adjournment.

"3. *Quorum.*—Seven (7) members of the Association shall constitute a quorum for the transaction of business.

"4. *Duties of the President.*—It shall be the duty of the President to preside at all meetings of the Association; to appoint all committees not otherwise ordered; to sign all orders of the Secretary on the Treasurer for payment of money; to call special meetings whenever he thinks it necessary, or is requested by ten (10) members in writing; appoint at the meeting preceding the election of officers a committee of two (2) to audit the Treasurer's account; and to see that the Constitution and By-Laws are observed.

"5. *Duties of Vice-President.*—The Vice-President shall preside at all meetings in the absence of the President, and in case of his death or resignation, shall become President for the balance of his term of office.

"6. *Duties of Secretary.*—The Secretary shall record the proceedings of all meetings in a book; shall transcribe the Constitution and By-Laws in a book to be signed by every member of the Association, in the order of their admission; shall draw orders on the Treasurer when so ordered by the Visiting Committee; shall notify members of all special meetings and meetings for election of officers, and shall notify all members of the Visiting Committee whose turn it shall be to serve for the next four (4) months.

"7. *Duties of Treasurer.*—The Treasurer shall give bond, with two (2) good bondsmen, in the sum of five hundred dollars ($500), for the faithful discharge of his duty; shall receive all admission fees and monthly dues, and keep account thereof; shall pay out money only on the order of the Secretary, signed by the President, and take receipts

therefor; shall report the standing of members, and exhibit his account whenever requested by the Association, and shall deliver to his successor in office all books and money on hand. He shall also notify each member of the Association who is three months in arrears on the first days of January, April, July and October, and charge five cents (5) to the account of every member so notified.

"8. *Visiting Committee.*—All the members who are entitled to benefits shall serve in rotation on the Visiting Committee, beginning at the head of the roll, and at every regular meeting the President shall name the member whose turn it shall be to serve for four months, beginning at the first day of the next succeeding month. They shall examine all bills against the Association, and if they are correct, shall sign them, and give them to the Secretary to be paid. When notified of sickness or death in the family of any member, at least two of them shall visit him, and if he is entitled to benefits they shall report the facts to the Secretary, who shall draw on the Treasurer for the amount due; and in case of sickness they shall visit him at least twice a week as long as he is sick. They shall be excused from visiting any member having a contagious disease, or any member who is out of town and may be sick or entitled to benefits, but they may report him for benefits on receiving the certificate of his attending physician. They shall present to each regular meeting of the Association a written report of their actions, signed by each member of the committee, under the penalty stated in the 10th By-Law. They shall report to the Secretary on all benefits claiming up to the close of their term of office, so that no member of the visiting committee shall act on any claims outside of their own term.

"9. *Secretary and Treasurer Excused.*—The Secretary and Treasurer, in consideration of duties performed, shall be excused from serving on the Visiting Committee during their term of office.

"10. *Members Excused.*—If any member appointed on the Visiting Committee shall be unwilling, or unable to serve, he may be excused by paying one dollar ($1) to the Treasurer; or if he neglects his duties, when properly notified, the Association may order one dollar ($1) to be charged to his account by the Treasurer, and may appoint the next member to serve on the Committee in his place.

"11. *Admission Fees and Dues.*—Every member shall pay fifty cents (50 cents) on signing the Constitution, and thirty cents (30 cents) every month thereafter.

"12. *Sick Benefits.*—Every member of six (6) months' standing (unless his monthly dues are three (3) months in arrears) shall be entitled

to receive from the Association forty cents (40 cents) a day while he is disabled from work by sickness, provided his disability extends beyond four (4) days, according to the report of the Visiting Committee, and provided he shall send notice of his sickness in writing to one of the officers of the Association, the benefits not to begin more than four (4) days before the receipt of such notice; but any member being three (3) months in arrears shall not be entitled to benefits until four (4) weeks after such arrears have been paid. No member shall be entitled to such benefits for more than ninety days in any one calendar year.

"13. *Death Benefits.*—If any such member dies, the Association shall pay thirty dollars ($30) towards his funeral expenses; if his wife dies they shall pay him twenty dollars ($20); or if his child dies, being under sixteen (16) years old, they shall pay him fifteen dollars ($15.)

"14. *Penalty for Neglecting to Pay Dues.*—If any member shall neglect to pay his monthly dues for twelve (12) consecutive months, and shall have been so notified, the Treasurer shall report that fact to the Association at the next regular meeting, and the Association may order that he be no longer a member.

"15. *Fraud.*—If any member shall feign himself sick or disabled for the purpose of fraudulently obtaining the benefits, or be guilty of intoxication while receiving them, or of gross immorality or criminal conduct, upon satisfactory proof thereof to the Visiting Committee, the benefits shall be withheld, and that fact shall be reported to the Association at its next meeting for action."

As shown by the reports of the society in July, 1886, there had been enrolled from the beginning 130 members, and the total receipts had been $1708.29; the amount paid out for sickness, $768,42; the amount paid out at death of members, $60; at the death of children, $285; death of wives, $20. It will be seen from these figures that the revenues of the Association provide for all its expenses and benefits, and leave a surplus. The same is true of the workingmen's clubs so far as we have been able to investigate their receipts and expenditures.

# CHAPTER XLII.

## LOAN RELIEF.

THE Church has a place of great power in reaching the poor when she becomes their helper. The help can be, and should be rendered in such a way as not to pauperize. Whatever modifications the circumstances may render necessary, the great law remains, "Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." Inspired by the spirit of this and similar commands there has grown up in many cities and congregations a system of loan relief. This system is designed "in every particular to help the poor to help themselves,—not to degrade and humiliate them by our charity, but to make of them true thinking men and women, to bring into their lives something that is cheery and helpful. It aims to give to our poor brother and sister our time, our education, our power of forethought and providence. Loan Relief!—what does it mean? Simply, that we in our stronger powers are loaning a helping hand to those needing our care, and, by so doing, are developing in them habits of thrift, self-dependence, honest pride, and intelligent coöperation."

This system of helpful work may take upon itself any one or more of a great variety of forms. Of these we can indicate but a few:

*The Loan Department.*—This may include a system by which bedding, blankets, and easy chair, a reclining chair, or rest to support the sick in bed, a box of necessaries for a mother with a small child, mottoes to be suspended on the wall, books of consolation and comfort for the sick, etc., are loaned. "The things will be appreciated, not lost or broken. In one society, a china feeding-cup has been loaned over forty times, and has not as yet received a crack. Sewing-machines are most useful for the purpose of lending. Many a poor woman has been helped by the loan of a sewing-machine until she has been able to lay by enough to purchase one."

Not a few congregations have a loan fund with which to aid those who need to borrow in small amounts for a brief period. In the church of The Holy Trinity in New York city, of which Rev W. F. Watkins is rector, they have a loan fund, established in 1880. It was begun, and has been continued in great usefulness, with but one hundred dollars. They loan upon security and only in small sums—never exceeding ten dollars to one person at one time. In their seventeenth annual report of the congregation they state the following interesting facts:

"From May, 1882, to May, 1883, we made fifty loans, amounting to $256.83. Of this sum $151.33 has been returned, and we have every reason to hope that the rest will soon be repaid. Our capital for two years has been $100.00, from which all our loans have been made. We have never yet been obliged to send away any worthy person because there was no money in the treasury." In 1885 they report: "'The Money Loan,' during the three and a-half years since it was started, has loaned $716.68, in sums less than ten dollars. In the last twelve months fifty-three loans have been made." "Money is borrowed principally to pay rent or to redeem something from pawn which is absolutely required. We prefer in taking securities to include only pawn or storage tickets, pictures and jewelry, which we can retain until the loan is paid. Liens on furniture and sewing machines which are in present use are uncertain. The fact that they are indispensable to the poor renders it difficult for us to take them from them in the event of their being unable to meet their promises."

*Saving Funds.*—Any system by which the poor can be helped to save their scanty earnings will prove of great service. In connection with the church, under judicious and honest supervision there might be a saving fund, from which in times of need the depositors might draw to purchase at cost, or greatly reduced rates, clothing, food, coal, etc. This is illustrated aptly by the following concerning a city in Pennsylvania: "A committee of trustworthy gentlemen was appointed early last fall to receive the weekly savings of poor laborers towards the purchase of their winter's coal. Sums as low as five cents were received—the workman, as a rule, relishes anything in the shape of a savings-bank; pennies rapidly grew into dollars. The coal was purchased at wholesale prices and distributed among the purchasers according to their deposits. The committee of course gave their time and trouble gratuitously, but they gave nothing else. The depositors knew themselves to be in no sense objects of charity; their gain simply was in buying coal at wholesale by the ton, instead of by the basketful from street venders at ruinous prices. It is proposed to establish the same system for the purchase of flour, groceries, etc., though this plan must closely assimilate to that of the ordinary coöperative store. The coal-bank, however, involves no complex machinery of office or clerks, and may be established by any kindly-disposed man or woman among a dozen of their poorer neighbors."

Miss Grace Hoadley, in writing of the work in New York, says: "We have to give our personal time and knowledge to this department, first, by winning, with much patience, the women to the new way of

purchase, then to be prepared to be their banker, to be willing to receive and credit the penny at a time to make arrangements by which we can purchase for them the coal, the groceries, etc., at reduced rates, arranging to have them pay for the ton or barrel, but have it delivered to them in small quantities as they can receive it, and in numberless ways to help them think for themselves."

"*The Medical Department.*—The service of the doctor, the missionary nurse, the dietary and dispensary, are all important in making this department truly useful. It is believed that, in a measure at least, it may be operated upon the same principles which underlie the others. If the patient is able to pay anything for the doctor's services, he should be asked to do so; if not, the medical advice should be given, the object of the department being to restore the disabled to a condition in which he may be able to work, and so continue to support himself.

"*The Legal Aid Department.*—In this division of the work, there is an opportunity for the lawyer to give to his heavenly Father his legal talents, by using them in behalf of those too poor to provide themselves with the best advice. He can protect them from imposition and extortion, teach them to be more exact and careful in their dealings, give them an opportunity to have their leases, labor contracts, purchases by installments, etc., overlooked, and thus save them from the traps set to sweep away their savings. The number of impositions discovered and righted, the number of poor widows, ignorant men, and even children, helped and strengthed by the Christian lawyer becoming their friend, and the amount of good accomplished, cannot be estimated."

Any one desiring to organize a loan relief association, can secure full particulars by applying by letter to the chairman of the Committee on the Elevation of the Poor in their Homes, State Charity Aid Association, No. 6 East Fourteenth street, New York City.

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## CHAPTER XLIII.

### INDUSTRIAL TRAINING.

IN this department also there are multiform methods of great usefulness open to any church which is willing to labor, where all churches should, namely, among the poor. There is the *Industrial Sewing School* in which is taught all grades of needle work, imparting principles of

industry, economy and thrift. In some congregations they begin with the children, and as fast as the first principles are acquired they are organized into graded classes and taught until they have acquired the trade of dress-making or any other branch they prefer.

Then there is the *Kitchen Garden*, in which the young are taught to set the table, to cook the food, to wait on the table, to wash dishes and such other principles as will make them helpful wives and good housekeepers. In writing of the Industrial Restaurant in Brooklyn, a visitor says: "They are taught neatness in dress, and wear long aprons, supplied by the garden. They must be orderly, methodical and obedient, which are requistes in housekeeping. When Mrs. Van Beuren struck a chord from the piano they took their places at a table, and to the question answered that 'we should always lay the table cloth with the fold on the upper side.' When a chord sounded they laid the cloth. Then they set the table, and recited 'always lay the forks at the left, and the knife so that the point of the blade may meet the tine of the fork.' Chord sounded they so place them. 'Place the glasses at the right close to the handle of the knife.' 'Napkins at the right opposite the forks.' After each answer they place the articles in position. They explain why they should scald the coffee pot, heat the breakfast plates and keep the bowl full of sugar. At the close of breakfast table setting they push back chairs, rise, face the piano, march and countermarch, and sing, 'See the Cook in the Kitchen,' to the college tune, 'It was my last Cigar.'

"Then came the lesson on 'Table clearing,' in which they first removed the food, then all articles belonging to the sideboard. They then collected the soiled silver forks and spoons in the hot water pitcher, gathered the knives on one of the soiled plates, scraped and piled the plates, brushed crumbs into a tray, folded and put away the table cloth. Then at the striking of another chord they place the pans and hang the towels. First they wash the glasses, then the silver and say that 'knives should not be left in the water for fear of cracking, and should be scoured after washing,' that they 'should use one towel for the glasses, and another for the plates.'"

*Mothers' Meetings* may also be made of great help, not only among the poor but also in any circle of society, suiting the meeting to the character of the audience. Those who hold mothers' meetings among the poorer classes, will find much helpful suggestion in a little book of 123 pages, by Ellice Hopkins, published by Nisbet & Co., of London, which may be ordered of Thos. Whittaker, No. 3. Bible House, New York, price 75 cents.

# CHAPTER XLIV.

## WORK AMONG THE SICK.

THERE are lying before me several samples of letters such as some pastors occasionally or regularly send to the sick, or "the housed." The simple statement is likely to suggest a new thought to some. If time does not permit a busy pastor thus to minister to "the shut-in," he can get others to duplicate the letters on the cyclostyle and mail them after he has written the letter.

There are also several organized means for reaching the sick both in the hospitals and in the homes where sickness often lingers for months and weary years. Every pastor would do well to acquaint his people with these societies and secure their coöperation in these benevolent movements. Among these organizations may be mentioned:

The "*Christmas Letter Mission*," formerly known as the "Hospital Pillow Mission," begun in Brighton, England, several years ago; since then its work has increased, until one Christmas in England alone 230,000 letters were distributed. The object of this society is to distribute, at Christmas, through hospitals, prisons, homes and other institutions, as well as to individual sufferers, printed letters suitable for each, and inclosing Christmas cards in envelopes, bearing the words, "A Christmas letter for you." These letters and cards are arranged for distribution to insure the greatest possible variety, and bring the most happiness to the recipient. Many ladies throughout the United States have already responded cheerfully to the solicitations for aid in this much needed work. The plan of organization is as follows: Each State has its own secretary, who organizes the work in that State by securing one secretary for each city or county; these secretaries obtain their own helpers, each one of whom assists in supplying letters for the institutions in her district.

*The Flower and Fruit Mission.*—In the city of New York the Flower and Fruit Mission has done most excellent service, ministering to and cheering the sick in desolate homes and lonely hospitals. Christian workers in every city and village would do well to write to the Secretary of this mission at 239 Fourth Avenue and secure such information concerning the workings of the society as will enable them to organize a similar work in their own midst, or form auxiliaries which shall coöperate with this or some other similar mission elsewhere.

*The Shut-in Society.*—This Society grew out of a tender desire to give cheer to a few weary sufferers, excluded from human activities and human sympathies. The few who were first drawn into a correspondence through kindred suffering, and without previous acquaintance, have increased until the society numbers between one and two thousand afflicted ones. There are no laws and rules. One is simply introduced to another by letter, thus often making acquaintances which ripen into helpful friendships. There is daily concert of prayer at twilight, and a weekly concert of prayer at ten o'clock on Tuesday mornings. The Society is in no respect a charitable association, but its aim is simply and solely to cheer and relieve the monotony and weariness of the sick room, and to stimulate faith, hope, patience and courage in the hearts of the afflicted. The society publishes the "Open Window," a monthly paper at 50 cents a year, edited by Mrs. Mary L. Dickinson, 230 West 59th Street, New York. Full information concerning the workings of the Society can be secured from the Secretary, Miss E. E. Burge, 370 Clinton Street, Brooklyn, N. Y.

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